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Subject General Notebook

Instructor XXXX TX

Date Nov 8, 1939

J. L. Hammett Co., Cambridge and Newark

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Quotes from Tolstoy "Universal
p. 2. ... "Let us recognize that, accurately
speaking, we cannot 'teach' anyone anything
— in the sense of our being able directly to
 lodge any knowledge of ours in another
mind.

"All we can really do is to stimulate
another mind to wish to learn, and
suggestively to place before that other
mind the things which it is desirable
should be apprehended. It is always the
other mind which has to make the
effort to apprehend and unless that
effort is made nothing can be
learned.

"We cannot teach others, but we
can help them to learn.

"Good teaching consists not in trying
to make the pupil do things so that

the result of his efforts shall seem like playing, but consists in trying to make him think, so that it shall really be playing. . . .

6. We derive no information from the constant stream of varied light-impressions pouring in through the iris unless we analyze the impressions made on our nerve ends; unless we (consciously or unconsciously) investigate the impression then received, we notice nothing, learn nothing, and do not really see anything.

"[Footnote]." An excellent experiment is, to turn one eye upon a window covered by a light, diaphanous, gauzy curtain. We shall find, while keeping our eyes quite stationary, that we can allow ourselves to become conscious either of the pattern of the curtain, or of the trees or other

objects outside the window. True, a slight focusing adjustment of the iris-muscles occurs in this case, but the main, important fact caught us is that we may either notice the curtain itself or the things beyond it at will. Which of the two we do thus observe depends upon the direction we give to our powers of mental analysis. Moreover, the things we do not analyse we also do not observe — and this, although the light rays do pass in upon us all the time, both from the curtain and from the objects beyond it!"] [Rsq. is attention the same as analysis? Cf. J.H.'s opinion as to the highly relative nature of the mental attention.] — — —

p. 11. "Now, in teaching, analysis implies (loosely speaking) analysis in four distinct

ways:

Firstly, we must analyze what the pupil is actually doing.

Secondly, we must analyze the faults thereby perceived.

Thirdly, we must analyze why the pupil is making those faults; and

Lastly, we must analyze the pupil's attitude of mind, so that we may know how to treat him. ---

12. --- "All corrections, whatever their nature, must always be made strictly subservient to the remedial effects required at the moment; else we shall only provide self-consciousness in place of the desired correction. For instance, a muscular fault must never be corrected as such, but its remedial bearing must always be kept before

the pupil in each and every case. ---

--- "Example is most helpful when given in conjunction with explanation, especially with those who have the imitative gift strongly marked, or who can feel music keenly. ---

"The mistake is to rely entirely on Example." [Don't want automatic machines]

21 --- "Always try to avoid making the pupils 'do', always try to make them think. Again, is this honestly trying to help your pupils in better fashion, and really trying to make them use their own brains, you are after all only holding and finding fault, and are not really teaching, unless - and

22 that is the crux of the thing - unless you properly diagnose and make clear the cause of each fault. [Footnote. "Set me

interate it, the radical difference between real teaching and useless cramming is that in cramming you make the pupil parrot your own thoughts more or less intelligently, whereas, in really teaching, you not only point out to the pupil where he is wrong and what the right effects should be, but always point out the cause, the why and wherefore of all his faults, and hence the means of their immediate correction; and you thus stimulate the pupil to use his own judgment and feeling all the time - mentally and technically. ---

26.

"When a slow movement is played too slowly, do not say 'play quicker'; instead, try to make the pupil

think the music is longer phrases. Again, if a quick movement is played too fast, you will only hamper yourself, or your pupil, by telling him to 'try to make the piece go slower'; instead, have drawn attention to the intermediate beats, or the subdivisions of these beats, and the result is ~~that~~ immediately attained and with certainty. ----

27

"To teach people how to attend and how to do, - how to feel and perceive, that alone is real teaching, and it is a proud thing to be engaged upon.

120

"~~Here~~ ---" In learning and teaching the above method of Technique or Touch, the purpose of such learning must never be lost sight of for a moment. At the Piano, the pupil must never, even for a moment, be allowed to think of a muscular action.

(however necessary) apart from the
musical sense of the notes he is sounding.
The necessary trend of the mind must
always be: (a) 'Musical sense tells me
that this note must sound thus, and
thus'; and (b) 'I must be sure to
feel the resistance of the key during
its down-movement so that I shall
be able to give the required tone,
rightly tuned'; and finally (c) 'the
muscular requirements are such-and-such
to enable me to succeed in this'.
That is, the musical impetus is in
the notes; 'I see - got - Tone-kind -
Key need - Musical-fulfilment'. It
is but one flash of thought, thus
built up. In the end, musical-
feeling and intelligence must auto-
matically prompt the taking of all

these presentations, and it seems but one act of consciousness - this giving oneself up to musical feeling, emotion, rhythmical impulses and long respires. Nevertheless, training and feeling can never become an automatic act. It is always the act of consciousness itself which makes music through them, and there is no real music without such, as there is no act of consciousness without a training of it.

"Public Speaking as Suggested by It"
by Prof. Richard C. Borden (one of Dale Carnegie speaking class books).

✓ "War Without Violence" by Krishnakshi
Shridharani, Harcourt Brace, N.Y.
1939, \$2.50

Dynisium the Acanthopagite, by C.E.
Molt - SPCK, London 1920, &
Macmillan, N.Y.

My money reform would alter
the total pattern of society.

Man's Estate - Alfred M. Bingham
W. W. Norton Co. N. Y. 1957.

Quoted from A.G.'s paper to
A.A.A.S. 1939. *presented
notes*

"Science has extended the consciousness of man. No one will challenge the validity of considering this as a biological effect. Wonder at the laws of Nature as revealed by science, not only knowledge but understanding and the excitement and delight in reason provide a magnificent change from the traditional fear and superstition which characterized the nervous and emotional life of primitive man. It must be admitted that though science diminishes the fears of mankind, it increases, for the present, at least, his anxieties. This is, I think, because with increased control over material circumstances and increased knowledge of self, and with a tendency to think more in terms of causes and to anticipate results the range of choice and of alternative courses to pursue is greatly increased. Add the greatly increased facility and frequency of human interchange of

Ideas and the enormous mass of non-experimental information imposed upon us, and one is almost forced to admit that the impact of news upon man falls most heavily - and perhaps most dangerously - upon the nervous system. (and endocrine glands? etc.)

Robert Lynd comments upon the difference between the way in which an American community forty years ago received the news of a child's death and the way it accepts a similar event in our more 'scientific' age. Then it was said, "God has called for little Helen". Now the anxious query is raised "Why didn't they call the specialist earlier?" In some ways that comment illustrates the emotional burden, the almost guilty anxiety, we shoulder, thus-like, as the privacy of our inner consciousness.

Since this is a paper designed
 to evoke discussion and not a
 report attempting to allay it, I venture
 to wonder whether our present
 knowledge obtained by scientific
 method doesn't contribute to the
 (in) stability of certain sections of
 the population which are over-
 awed by the responsibilities, the
 hazards, the anxieties and the
 anticipated arduousness of
 raising children. [Especially in cities
 of kind Charles, 1892] Many other
 factors are in play no doubt, and
 it may well be that it is for the
 present a case of "a little knowledge
 is a dangerous thing." But it is
 impossible to doubt that birth
 control is among the most potent
 biological implements which
 science offers to man to affect
 the future of his kind.

In this same field of the prog-

ecological effects of "science" it is certain that we are affected not merely by the changes wrought by science but by the rapidity and variety of those changes. For true happiness is closely dependent upon adjustment to our environment. [Part of our environment is beyond space-time. Kxy.] Exultant, exuberant happiness does not characterize a person bewildered by the rapidity of change in his environment. For contrast, it is in circumstances long continuing and dependable that we see human happiness flourish. Being at peace, being at home, being master of the situation - these are essential conditions for happiness.

If another type of evidence be preferred, think of the extraordinary frequency of the word serenity in our

time... I do not argue that science produces unhappiness but that science has brought and will bring changes in our society and our culture so rapidly and so radically that it is difficult to adjust to them. The eventual result I do not fear. I am delighted with the destination, but getting there reminds me at times of travel from Calais to Dover. "

Quotes from "How Came Civilization?"
by Lord Raglan. Methuen & Co.

London, 1934

2. Mostly agreeing for
anthropological
the "diffusion" theory of culture. (arg.)

p. 1. [Re culture] "A common use of the word is to describe that which differing with the educated man is from the uneducated; in the book, however, it will be used in its more strictly

scientific sense of patterned behavior,
that is to say, behaviours which is
actualized not by innate impulses
but by that which the individual
learns, either by instruction or
imitation, from other members of
his social group. It consists, in
fact, of all forms of human
behaviours except those which are
also found among the apes. The
only exceptions are the recent
products of original genius, which
since they have not yet become
patterned, can hardly be consid-
ered as expressions of culture. [?]
- - -

"There is one element of culture
which distinguishes all men from all
animals, and that is the use of

language. Language is the expression of definite ideas by means of the larynx, lips and tongue. Apes and other animals can express certain emotions by means of sounds, but attempts to show that these sounds mean something more definite have failed.

"There are many human traits which have analogies among the lower animals, mammals, and among birds and insects. These include the making of buildings and of various articles for use and ornament, and the elaborate forms of social behaviour found among ants. Apes and monkeys, however, have no artefacts which can properly be described as such; they do not grow crops, domesticate other animals, cook, wear clothes nor draw

games; these activities, therefore,
when practiced by human beings,
must be classed as cultural, as must
all forms of social organization
not found among apes and monkeys.
(But, ^{do} we have culture? No.)

"There are many forms of behavior
which man has in common
with the apes. Among them are
the impulses towards mating and
parenthood; the desire for company;
the tendencies to imitate, to show
off, to attack when angry and
run away when frightened; the
impulses to play, to hunt, and to
oppose. That all these forms of
behaviors are instinctive in
animals there can be no doubt,
but how far they are natural in

man and how far the result of training is open to doubt. The desire in man for the company of his fellows, for example, may be the consequence not of a 'gregarious instinct', such as is often postulated, but of habituation to communal life.

[He argues that "there is no element of culture which is essential to human existence" I doubt that. He means animal existence. He also argues that "Since, then, the primary needs of mankind can be satisfied without culture, it is clear that culture could not have arisen as a response to human needs." an exaggeration. He assumes that the mind has no needs. He thinks culture a pure ^{luxury} ~~luxury~~ ^{W. G. S.} ~~luxury~~]

p. 3 "And what is civilization?
It may be defined as literate culture.
The gulf that divides a literate from

an illiterate society is a wide one. Its
middle is seldom realized, since between
literate and illiterate individuals
there need be no gulf at all. Many
illiterates are people of high in-
telligence, and the ploughman or
bricklayer who can read just enough
to get the football result from
a newspaper may be in no way super-
ior to one who cannot read at all.
But a civilized society, in so far as
it is civilized, does not consist of
ploughmen or bricklayers, any more
than it consists of fox hunters or
politicians. All these occupations
may exist in illiterate, that is
~~uncivilized~~ uncivilized, societies.
The persons who follow these
occupations may be civilized, but

that is another matter. A society is
 civilized only if it contains scholars
 and scientists. The scholar consol-
 idates and clarifies the knowledge
 which has already been acquired,
 and hands it on to the scientist,
 who, thus provided, proceeds to
 experiment, and thus to the increase
 of knowledge. Without the torch
 of learning, the scientist is reduced
 to groping in the dark, and
 without the scientist to use and
 test the results of his learning,
 the scholar sinks into a barren
 pedantry. Thus scholarship and
 science, in the widest sense of those
 terms, are the warp and woof of
 civilization. And the scientist,
 no less than the scholar, is dependent

upon the written word; not only must he be able to see the learning of scholars, but he must be able to record the results of his own investigations.

"Since, then, civilization depends upon scholarship and science, and these depend upon writing, civilization can only arise where the art of writing is known. Now there are two kinds of writing, the pictorial and the alphabetic. The latter is known to be comparatively modern. Every alphabet in the world is derived from the alphabet which was developed, about the middle of the second millennium B.C., in the Eastern Mediterranean, probably in Phoenicia. This fact, which is indis-

puted, suggests two conclusions. The first is that since the chief medium of civilization, the alphabet, was diffused from one centre, civilization itself was diffused from one centre. [But he overlooks the Chinese civilization based, not on the alphabet, but on ideographic writing. Was curiform writing alphabetic? *MSQ*]. The second is that since the later kind of writing, the alphabet, which is now almost universal [in view of 400 million Chinese, this is a slight exaggeration *MSQ*], was diffused from one centre, the earlier kind of writing, which never had more than a very limited distribution, was probably diffused from one centre. This earlier kind of writing differs from the alphabet in that each sign represents not a sound but an idea. Writing of the

kind, except for some ^{other} ~~numerals~~ ^{numerals} such
as one numerals [^{and} ^{other} ^{numerals} ^{and} ^{money} ^{signs} ^{etc.}], is now confined to
Eastern Asia, and at its widest extent
was limited to an area stretching
from North Africa through Southern
and Eastern Asia to Polynesia and
Middle America. It was never used
in Europe, the inhabitants of
which continent were totally ignor-
ant of writing until the alphabet
was introduced from the East, up to
1000 B.C. Europe beyond the Aegean
was totally illiterate and therefore
totally uncivilized; the Middle East
had then been literate and civilized
for thousands of years. [He over-
looks the common sentiments & dis-
cipline involved in a civilization ^{etc.}]

He believes that most inventions
 grew out of religious ritual. Also that
 there have been only 2 civilizations, one
 present one in + from Europe and a
 prior one starting about 4000 B.C.
 in central Asia. He thinks ^{that civilization spread} religion
 is more important than trade, ~~as a~~
 Interesting points on pp 6, 26-27, 40,
 42, 43, 44, 45, 46, 58, 66, 67, 173, 174, 177,
 178, 179, 180-1, 182, 176.
 He is wrong in attributing all invention to
 rituals.

Quotes from Max Eastman's "Enjoy-
 ment of Daughters" - Simon & Schuster -
 May 1936. In relation to perversion
 p. XV. "It has seemed to me since
 school days that all text books are
 wrongly written. All courses of in-

struction are conducted in a way which ignores the natural operation of the mind. As a result the opinion is universal, and it is under the circumstances a fact, that in order to learn anything you have to study.

"The mind should approach a body of knowledge as the eye approaches an object, seeing it in gross outline first, and then by gradual steps, without losing the outline, discovering the details. A book on American history, for instance - I mean a text book, for I am not talking about literature, thought, argument, or education in the fullest sense, but only instruction - should begin by telling in

a few sentences the author's conception of
 of the significant form of ^{that} history as a
 whole. America was inhabited by Indians,
 Europe discovered it, certain phases of de-
 velopment were passed through, and we
 arrived at the Great Depression - not
 more than a page. Then should
 follow a chapter giving the history of
 America from the Indians to the Depres-
 sion, and laying in the fundamental
 explanatory factors, historical, racial,
 geographical, and economic. Then
 should follow three or four chapters
 giving the history of America from
 the Indians to the Depression, and
 elaborating these factors. Then
 should come six or eight chapters
 giving still further fundamental
 factors, but some glimpses also of

the more subtle elements that developed
between the Indians and the De-
pression. Then should follow eight
or ten chapters in which race,
economics and geography retire toward
the fringe of consciousness, and the
web of the story becomes visible -
but still the full story from the
Indians to the Depression. Then
perhaps a book of twelve or fifteen
chapters could be written, similar to
those we now have, giving the
history of America from the Indians
to the Great Depression. This book
could be read by the pupil, as
it would be by a well-filled mind,
not only without tediousness, but
with active thought and under-
standing.

"Those who find such a prospect monotonous are not thinking about the joy of learning, but the pleasure of being a story told. To one interested in furnishing the mind, the monotonous thing is to drop in one fact after another until it fills up from the bottom like a barrel of potatoes. To fit new 'items' into a growing pattern of knowledge is an exciting occupation. Every scholar knows that the main charm of reading lies not in learning something, but in learning more where much is ~~learned~~ known. Pupils could taste this charm almost from the beginning, if information were presented to the mind in the manner in which the mind will receive it.

"Not only does the understanding of a child in its own free growth advance from general ideas to particular investigations, but the mind of the race has so developed.

[I doubt this last assertion Rsg.]

Following his analogy, however, there is the further interest of seeing the new thing from different aspects, ^{apudly} in relation to other things which we well know are significant. Rsg.]

p. 290. "The Ten Commandments of the Comic Arts.

"1. Be interesting.

2. Be unimpassioned

3. Be effortless

4. Remember the difference between

creating partial jokes and conveying ludicrous impressions.

5. Be plausible
6. Be sudden
7. Be neat
8. Be right with your timing
9. Give measure of serious satisfaction
10. Redeem all serious disappointments

[R.R. relate these to the 11 or more points of military strategy. Also relate them to persuasion.]

&

n. 3 "The first law of humor is that things can be funny only when we are in fun.

[Detachment, R.R.) . . .

"The second law is that when we are in fun, a peculiar shift of values takes place. Pleasant things are still pleasant, but disagreeable things, so long as they are

not distinguishable enough to 'spoil the fun', tend to acquire a pleasant emotional flavor and provoke a laugh.

p. 16. "Play is not merely, as some now think it sophisticated to say, 'a name for the activities of children'. Didn't you ever hear a child say, 'all right, then I won't play'? And didn't he know what he was saying? Play is a socio-physiologic ideal state or posture of instinctive life. It is not only something that we do but something that we are while we do it. [of a dog or puppy at play - pretending to bite its tail; the phrase 'only fooling'.] He calls marriage "institutionalized felicity".

p 297. "Don't get about things that matter too much."

311. "The sense of humor [ability to be playful] is a native emotional endowment like anger and fear."

p. 343. Quoting from James Thurber, "Human dignity, the humanist believes, is not only silly but a little sad. So are dreams and conventions and illusions. The fine brave fragile stuff that men live by. They look so small, and go to pieces so easily. You know that hysterical laugh that people sometimes get in the face of the awful. Laugh it's the rockbottom of humor. Anyway it exists."

270. "E. B. White -- discussing the 'civilized' humor of The New Yorker - 'awful damn civilized' was what he called it -

said: "Humor at its best is a
kind of heightened truth - a super-truth."

--- "In short, we laugh almost as

often with a sense of hidden reality
as of 'hidden glory' or hidden spirituality
or cruelty. For some reason this kind
of

Notes from "Some Pali Words" by
A.K. Coomaraswamy, in Harvard J. of
Asian Studies, vol 4, # 2, July, 1939,
Harvard-Yenching Institute, Cambridge, Mass.

"For an accurate understanding of the
original meaning of most of the technical
terms of Buddhism a knowledge of their
Sanskrit form is indispensable" (Max Müller,
SB 2. 10. 12.) "

"(quote by A.K.C.) "To this I would add that
Buddhist doctrine is very largely addressed to
devotees to learned Buddhist leaders, already
familiar with almost all of the technical
terms in their Sanskrit forms and with
the Indian rather than the specifically
Buddhist content of the words: it
follows that the more we can approach
the texts from the same point of view,
the better we shall be able to grasp

Notes from "Mages & Mystics"
in "The" by Alexandra David-
Neel - Publ. C. Kendall New York

1852.

p. 227. After explaining Tibetan psychic
exercises to make "consciousness" feel as if
it resided in different parts of the
body, the head, the arm,
the heart etc. -- "One attains, by
means of these strange drills, psychic
states entirely different from those
familiar to us. They cause us to
pass beyond the fictitious limits
which we assign to the self. The
result being that we grow to
realize that the self is a compound,
impermanent; and that the self, as
self, does not exist.

"One of these causes resided upon a

remark I had made be an argument in support of his theory.

"When he spoke of the heart as the seat of thought and mind, I had said that Westerners would rather place thoughts and mind in the brain.

" 'You see', immediately replied my interlocutor, 'that one may feel and recognize the mind in different places. Since these Philistines (foreigners) experience the sensation of thinking in 278 their head, and I experience it in my heart, one may believe that it is quite possible to feel it in the foot. But all these are only deceitful sensations, with no shadow of reality. The mind is neither in the heart nor in the head, nor somewhere outside of the body, apart, separated, alien to

It is to help one realize this fact that these apparently strange practices have been derived.

Here again we meet with the 'clearing' process. All these exercises are at destroying habitual notions accepted by routine and without personal investigation.

The object is to make one understand that other ideas can be put in their place. It is hoped that the disciple will conclude that there cannot be any absolute truth in ideas deriving from sensations which can be discarded while others, even contradictory to them, take their place.

Kindred theories are proposed

of Zen
Koans

by the followers of the Chinese
 Ts'ao sect [called Zen sect in Japan].
 They express them in enigmatical
 sentences such as:

"So, a cloud of dust is rising from
 the ocean and the roaring of waves is
 heard over the land."

"I walk on foot, and yet on the back
 of an ox I am riding."

"When I pass over the bridge, so!
 the water flows with me, but the bridge
 flows with."

"Empty-handed I go, and behold!
 the yao's handle is in my hand."

"And so on."

"The doctrine of the Ts'ao sect has
 been defined by one of its followers as
 'the art of perceiving the polar star in
 the Austral hemisphere.' This phrase

logical saying resembles that of the
lama who said to me; "One
must discover the white in the black
and the black in the white."

Tibetan Buddhists say that "a living
being is an assemblage, not a unity" p 59.
Animals & men have several "conscious-
nesses."

There is no extreme Buddhist doctrine. The
only strict or extreme part is in
regard to methods of spiritual training.
The idea that there is no self is also
taken to mean that the ^{very} idea of self-
p 152 sacrifice is only an illusion, an
offshoot of blind, groundless pride. In
fact, he has nothing to give away,
because he is nothing. So he "utterly
singles out the relation springing from

the idea of sacrifice."

"Rules have been devised for coming out of a period of ecstatic meditation, or even of ordinary meditation, if it has lasted for any length of time.

"As an instance, one is directed to turn the head slowly from one side to another, to massage the forehead and the crown of the head, to stretch the arms while clasping the hands behind the back and bending the body backward. There are numbers of similar exercises, and each one may choose whichever suits him best."

234 "It is said that, when on account of the enlightenment acquired through various contemplative meditations, one has ceased to consider 'one's self' and 'others' as entirely distinct entities,

devoid of points of contact, - then
telepathy is really practical.

"The discovery & - during prolonged
introspections - of these 'points of contact'
leads to a sphere in which delimited
beings vanish and only continual ex-
changes are perceived." -

Quote from an article by Lawrence
Dennis on "The Economic Security of
Religion" in "The Examiner", Autumn,
1939 vol II #4 50¢ a copy. Ed by
Jeffrey Stone, Bethlehem, Conn.
p. 310. "War and religion since the
dawn of history, and trade since the
end of the eighteenth century, have
been the great unifying and activity-
generating forces of human society."

p 541

" The thinkers of the brief century - long era of capitalism as a whole tried hard to make it appear that trade on the profit motive - some call it enlightened individual self-interest - was the driving force of their and every good social order, a rationalization which was historically and currently unfounded by the facts. ... During its (capitalism's) heyday, many wars of imperial conquest were among its most important requisites for social unification and dynamism. The business man was essentially a camp follower of every imperialist war and a profiteer on the unearned increment of rising land and business - property values resulting mainly from rapid population growth and settlement of new areas.

and not, as he believed, mainly from
his initiative. ---

314. --- "War is being resorted to as a
way out of unemployment because no
other way could be found along the
line of a revival of peaceful trade
property. --- [Religion could create
employment, as shown by the great
cathedrals.] "the construction of these
religious public works absorbed the
surplus labor and production of
whole communities for centuries.

"The economic machines ~~are~~ as
~~parts~~ of religion are as mighty and
devouring as those of war. First,
there is no limit to the expend-
iture which a community can make

on war or religion except its
capacity to produce, maintain

minimum requirements for maintenance.
 Second, religious or war motives have
 always proved sufficient to call
 forth maximum expenditures and
 sacrifices.

One central idea of these
 two articles (& previous one in an earlier
 issue of the *Journal*) is that the
 activity or inactivity of any com-
 munity is determined by the adequacy
 or inadequacy of motivation to
 activity.

The best machine will
 not move or will move slowly without
 sufficient motive power. Our economic
 machine is not slowed down by
 reason of technical defects, inadequate
 resources, or the saturation of human
 desires. It has been slowed down
 because it is dependent on profit
 motivations and, in the changed

circumstances of the world today,
such motivations are inefficient.
This may be made into a moral
issue, but, essentially, it is a
simple mechanical fact:

"War and religion do not
have to show a profit in the
capitalistic sense. Such expend-
itures obviously afford satisfac-
tion deemed by the people who
make them to be worth the sacrifices
and costs involved. Otherwise
the expenditures would not be
made. ---

317.

-- "An economic historian has
calculated that during the thirteenth
century France built over a
billion dollars' worth of churches
and cathedrals. In the pre-op-

In Talut Day, the building of the
 pyramids, the Inca temple at Machu
 Picchu --- or a great cathedral like that
 of Milan, was obviously far more of
 a job - provider for labor than similar
 projects would be today with the
 use of modern technique and machinery.
 All of which merely proves that, with
 our present labor supply and product-
 ion ~~in~~ ⁱⁿ ~~offer~~ ^{offering}, we need to build
 several times as many pyramids
 and temples or to fight several
 times as costly wars as did our
 ancestors several hundreds of years
 ago. And the probabilities are
 that we shall.

Quotes from Buddha.

"'He slamed me, beat me, vanquished me, robbed me, - those in whom such thoughts find refuge will never still their wrath' - Dhammapada I, 3.

"Victory over oneself is indeed better than victory over others" - Dhammapada ¹⁰⁹ VIII,

"Though one should in battle conquer a thousand men a thousand times, he who conquers himself has the more glorious victory" - Dhammapada ^m VIII, 103.

Quotes from an article on "Jainism and World Peace" by Chhannat Singh Bhatia, Prof. at Khalsa College, Amritsar. in "The Arya Path" for Nov. 1939.

"'He who conquers self, conquers the world' Jajji, XXVIII."

recent - did no
try to put in
any thing
figs, the G. and all
more or less
unconcerned

"It appears to have been the cardinal point of his philosophy that man can be saved only by the strength which comes of conquering himself. The personality or self of the individual is the real citadel of the race, and that is what most needs fortifying.

of A.K.C.'s
conqueror
on self.

"The guarantee for peace, both political and of the soul, lies not in conquering and disarming others but in conquering one's own self and in accepting all fellow men as one's equals. The path of enlightenment and of truth does not lie in mere pious protestations but in the development of certain definite virtues of character and of conduct. ... All worship or devotion is of no significance or value if a man does not live up to his ideals (Gargi XXI)

532 ... "No genuine fearlessness is possible unless it is based on character."

Quotes from a review of "Philosophy of the Self" by G. N. Ullkar, The Indian Institute of Philosophy, Amalner, India No 7/8, ~~Vol~~ 1939. The review was in Nov, 1939 issue of the ^{p. 550} *Angon Path*. written by Hugh D.A. Farnett.

--- "He is concerned, as all true metaphysicians must be, with the study of the ultimate ground of reality. This ultimate ground cannot be itself an appearance. In his own words, 'It cannot be any kind of objective being. It can only be the true subject. It is on the latter that the appearances can be seen to depend for their being, and not upon a supposed thing-in-itself beyond them. The notion of the latter is unnecessary. It explains

nothing. If anything explains the
 appearance for what they are, it is the
 subject. The subject makes them
 transcend them, and constitutes them
 only real ground.

---- "And to the argument that if it
 (the ^{true} self) cannot be known objectively it
 cannot be known at all, Mrs. Mallarme
 shrewdly answers that 'instead of
 ourselves mentally approaching the
 self in order to see what it is, we
 must let the self approach us, declare
 itself to us. We merely let reality
 speak for itself; and we merely help this
 self-revelation of reality by putting right
 our understanding and eliminating all
 misconceptions about the nature of the
 self'. ----
 "It is the very literal truth that we

are always in a situation in which we do
not know our self while we do, and
can, know everything else beside it.
We do and can relate other things,
but we ourselves in our essential
nature stand unrelatd. We are
always in a situation in which we
are, metaphysically speaking, all alone.
This is the ultimate truth. But we
have fallen into the error of thinking
that our self is the correlate of the
world, and that if we ceased to be
related to the world we should cease
to be ourselves. We need to realize
that even while we find ourselves in
the world and related to it, we are
not really related. We are not
of the world. We encompass the
world. The world does not limit

us. 'It is limited' through us. We know every limitation, we give meaning to it, and transcend it. There is nothing that can limit us, nothing that is greater than the Self! "

Quote from ~~Dhammapadam~~ Dhammapadam I, 358 the 'Sons of Buddha' who 'will not slay though slain themselves were actually slain - a ventable proposition, even of children. See Harv. Oriental Series Vol 28 p. 44.

Re persuasion. - Quote from an "Open letter to Gandhi": the case of German Jews" by Dr. David Baumgardt, former prof. of moral philosophy at Berlin Univ. & now at Middle Hill. In Nov. 1935 Anya Path. (over)

--- "We have no faith or not sufficient faith in Satyagraha, you say (Harizon, February 18, 1939: 'No Apology'). If we had, you think, we would have been able to 'melt' the heart of Hitler and to attain happiness instead of mere martyrdom. It came to me, and I say it with hesitation, that the great teacher of Satyagraha who would want to see his principles thus applied, lives in a grave confusion of religious feelings; and we should be bad pupils, if we were to remain silent on this point.

"Does the belief in Satyagraha necessarily imply the belief in its production of the greatest possible happiness? If so, then Satyagraha

is a kind of hedonism; and I hasten to add that to my mind a consistent hedonism is a far profounder teaching than has hitherto been admitted.

The Selyagala you are recommending to the Jews, however, is a highly inconsistent hedonism and of a rather dubious religious order. You endeavor to induce us to believe that suffering in the spirit of non-violence must necessarily lead to the mundane happiness of the victims and to a greater worldly happiness than violent resistance could bring them. This notion agrees with the teachings of history nor can I see in it a mark of great religious faith.

"The sufferings of thousands of Jewish and of non-Jewish martyrs

throughout history - and even the
crucifixion of Christ - have not
brought worldly happiness to the
individual or the group. Whenever
Christianity has brought about
worldly success, it has through
mundane institutions, through the
organized church, the Papacy or
through the economic and polit-
ical power of non-conformist
groups. ~~Therefore~~ ... If we do not
wish to delude ourselves with day-
dreaming, we must concede that
the sufferings of Christ and of
thousands of martyrs have not
terminated in mundane happiness
but in honor. The only happi-
ness for the martyr is in his
attitude that the happiness

even of those criminals who rule the world is a lesser happiness than his torments, and that he would not exchange his real suffering for the real happiness of the 1 billion of this world.

"yet I believe, as a few, that this sole value of the martyr does not justify any premature faith in the successful outcome of his just cause."

He slides Gandhi, Indians for feeling superior, because their ~~oppose~~ means depend on not having so brutal a foe as Hitler.

I think Dr. Baumgardt is wrong about the only happiness of the martyr. Also he confuses frightened involuntary suffering with

calypso; and happiness with
worldly happiness, and worldly
happiness with ^{worldly} success. How
does he know that Christ was
not happy in his suffering.
if I loved as ye should men shall
it." Amy

Quotes from "The Philosophy
of Physical Science" by Sir Arthur
Eddington, Cambridge Univ. Press,
1971

p. 140.

~~"A terminable set of operations (math.)"~~
"An elementary account of the theory of
groups, and of the part it plays in the
foundations of theoretical physics, is given
in New Pathways in Science (Eddington) ch. XII"

"A terminable set of operations, or
as it is technically called a group,

has a structure which can be described mathematically. The fact that the operation which changes P into I is always another member R of the group furnishes a set of triangular connections as the groundwork of the structure. These triangular connections can interlace in a great variety of patterns; and it is the pattern of the interlacing which constitutes the abstract structure. Groups are differentiated from one another by their abstract structure. The mathematical description of the group specifies only the pattern of the interlacing, and pays no attention to the physical nature of the operations which yield this pattern. We may therefore have quite different sets of operations with the same group.

structure, and therefore equivalent in so far as mathematical description is concerned.

141

" Properly to realize the conception of group-structure, we must think of the pattern of interweaving as abstracted altogether from the particular entities and relations that furnish the pattern. In particular, we can give an exact mathematical description of the pattern, although mathematics may be quite inappropriate to describe what we know of the nature of the entities and operations concerned in it. In this way mathematics gets a footing in knowledge which intrinsically is not of a kind suggesting mathematical conceptions. Its function

is to elucidate the group-structure of the elements of that knowledge. It discusses the individual elements by assigning to them symbols, leaving it to non-mathematical

142 thought to express the ~~of~~ knowledge, if any, that we may have of what the symbols stand for.

"We shall ^{refer} ~~have~~ to this abstraction as the mathematical concept of structure, or briefly as the concept of structure. Since the structure, abstracted from whatever possesses the structure, can be exactly specified by mathematical formulas, our knowledge of structure is communicable, whereas much of our knowledge is incommunicable. I cannot convey to you the vivid knowledge which I have of

my own sensations and emotions.

There is no way of comparing my sensation of the taste of mutton with your sensation of the taste of mutton; I can only know what it tastes like to me, and you can only know what it tastes like to you. But if we are both looking at a landscape, although there is no way of comparing our visual sensations as such, we can compare the structures of our respective visual impressions of the landscape. It is possible for a group of sensations in my mind to have the same structure as a group of sensations in your mind. It is possible also that a group of entities which are not sensations in anyone's mind, asso-

lated together by relations of which we can form no conception, may have this same structure. We can therefore have structural knowledge of that which is outside everyone's mind.

This knowledge will consist of the same kind of assertions as those which are made about the physical universe in the modern theories of mathematical physics. For strict

expression of physical knowledge a mathematical form is ~~necessary~~ essential, because that is the only way in which we can confine its assertions to structural knowledge. Every path to knowledge of what lies beneath the structure is then blocked by an impenetrable mathematical symbol.

Physical science consists of purely

structural knowledge, so that we know only the structure of the universe which it describes. This is not a conjecture as to the nature of physical knowledge; it is precisely what physical knowledge as formulated in present-day theory takes itself to be. In fundamental investigations the conception of group-structure appears quite explicitly as the starting point: and nowhere in the subsequent development do we admit material not derived from group-structure.

"The fact that structural knowledge can be detached from knowledge of the entities forming the structure, gets over the

difficulty of understanding how it is
 possible to conceive a knowledge of
 anything which is not part of our
 own minds. So long as the knowl-
 edge is confined to assertions of
 structure, it is not tied down to
 any particular realm of content. It
 will be remembered that we have
 separated the question of the nature
 of knowledge from the question of
 assurance of its truth. We are not
 here considering how it is possible
 to be assured of the truth of knowl-
 edge relating to something outside
 our minds; we are occupied with
 the prior question how it is possible
 to make any kind of assertion about
 things outside our minds, which
 (whether true or false) has a definable

meaning. ---

~~III~~.

p. 137 "----" To introduce mathematics we must somehow put a stop to the infinite regression of symbols. Such a termination will be reached if we find that the X, Y, Z, \dots are not new operations, but are already contained in the first set of operations ~~the~~ P, Q, R, \dots that we introduced; that is to say, if we find that the same operation which changes one entry into another will also change one operation into another. ---

140 "We see therefore that there exist 'terminable sets of operations' which do not lead to a regression of nomenclature of ever-increasing

complexity. It is only through such
 terminable sets that mathematical
 thought can be introduced. To the
 extent ~~also~~ to which the various
 portions of our experience can be
 related to one another in terms of
 these operations they form material
 for mathematical treatment. The
 full development of the idea,
 here briefly indicated, is contained in
 the Theory of Groups. ---

144 ----

--- "mathematical thought does not
 begin to take charge until the
 second step, when we reach relations
 between relations or operations on
 operations.

"In order to formulate this point
 explicitly we shall distinguish
 between a structural concept and

more general kinds of concept. A structural concept is obtained from a corresponding general concept by eliminating from our conception everything which is not essential to the part it plays in a group-structure. It is an element in a specified pattern without any properties except its connection with the pattern. Its properties are those of a mathematical symbol, which consists wholly of its associations (or, more strictly the associations of its associations) with other symbols. The corresponding general concept, if any, is our conception of what the symbol represents in our ordinary non-mathematical form of thought.

a general concept lacks the precision of a mathematical concept, and is often difficult to pin down to anything definite. Except as applied to sensations, emotions, etc. of which we can be definitely aware, it is doubtful if the general concept is more than a self-deception which persuades us that we have an apprehension of something which we cannot apprehend. Nevertheless, such concepts must be reckoned with as part of our engrained form of thought. ---

p. 146.

"The mathematical theory of structure is the answer of modern physics to a question which has profoundly vexed philosophers.

'But, if I never know directly events

in the external world, but only their
alleged effects on my brain, and if I
never know my brain except in terms
of its alleged effects on my brain,
I can only reiterate in bewilderment
my original questions: "What sort
of thing is it that I know?" and
"Where is it?" [C.E.M. Ford,
Aristotelian Society, Supp. vol IX,
p 137. Quoted by L.S. Shubring
'Philosophy and the Physicists', p 64].

147 What sort of thing is it that I
know? The answer is structure,
To be quite precise, it is ~~the~~
structure of the kind defined and
investigated in the mathematical
theory of groups.

"It is right that the im-
portance and difficulty of the

question should be emphasized. But I think that many prominent philosophers, under the impression that they have set the physicists an insoluble conundrum, make it an excuse to turn their backs on the external world of physics and settle in a barren realism which is a negation of all that physical science has accomplished in unravelling the complexity of sensory experience. The mathematical physicist, however, welcomes the question as one falling especially within his province, in which his specialized knowledge may be of service to the general advancement of philosophy.

"The phrase 'if I never know my brain except in terms of its alleged

effects on my brain' vividly, if not altogether accurately, [A more accurate form would be: 'If I never knew any brain except in terms of its alleged effects on a brain'] describes the conditions under which we labor.

But it is not very alarming to the physicist, whose subject abounds with this kind of cyclic dependence. We only know an electric force by its effects on an electric charge; and we ~~now~~ ^{only} know electric charges in terms of the electric forces they produce. It has long been evident that this is no bar to knowledge, but it is only recently that the systematic method of formulating such knowledge in terms of group-structure has

become a recognized procedure in physical theory.

"The bewilderment of the philosopher evidently arises from a belief that, if we start from zero, any knowledge of the external world must begin with the assumption that a sensation makes us aware of something in the external world - something differing from the sensation itself because it is non-mental. But know-

ledge of the physical universe does not begin in that way.

One sensation (divorced from knowledge already obtained by another sensation) tells us nothing; it does not even hint at anything outside the consciousness in which

It occurs. The starting point
[I mean the logical starting point,
not the historical starting point, of
a subject which has grown out of
crude beginnings.] of physical
science is knowledge of the
group-structure of a set of sensa-
tions in a consciousness. When
these fragments of structure, con-
tributed at various times and by
various individuals, have been
collated and represented according
to the forms of thought that
we have discussed, and when the
gaps have been ~~filled~~ filled by an
inferred structure depending on
the regularities discovered in the
directly known portions, we
obtain the structure known as

the physical universe.

"After this general synthesis of structure, we are in a position to describe any particular portion of the structure in the terms in which physical knowledge is ordinarily expressed. This will provide an alternative (physical) description of the original sensations. Since they are elements of a structure of sensations, and this structure has been incorporated in the structure which constitutes the physical universe, we can describe them in physical terms. Our physiological knowledge is probably insufficient to specify the exact physical event which is also a sensation in someone's mind; but approximately enough for most purposes we may take it to be a set of electrical impulses occurring at the

brain-terminal of a bundle of nerves." ---

150.

The recognition that physical knowledge is structural knowledge abolishes all dualism of consciousness and matter. Dualism depends on the belief that we find in the external world something of a nature incommensurable with what we find in consciousness; but all that physical science reveals to us in the external world is group-structure, and group-structure is also to be found in consciousness. When we take a structure of sensations in a particular consciousness and describe it in physical terms as part of the structure of an external world, it is still a structure of sensations. It would be entirely pointless to invent something else for

[Sensations as to
"in" the
consciousness
are spatial?
p. 150]

to be a structure of. Or, to put it in another way, there is no point in inventing non-physical replicas of certain portions of the structure of the external world and transferring to the replicas the non-structural qualities of which we are aware in sensation. The portions of the external universe of which we have additional knowledge by direct awareness amount to a very small fraction of the whole; of the rest we know only the structure, and not what it is a structure of."

p. 201.

Ch. XIII The Synthesis of Knowledge.

"In considering the primitive data of knowledge furnished by direct awareness, it is necessary to bear in mind that the description of the datum is not part of the datum. In order that you may

of suchness
indication
from here to p.

know what datum I am referring to, I have to use a form of words as a pointer; but even if (as may occasionally happen) the form of words is an accurate expression of a truth about the datum, it is a truth reached by subsequent investigation and not given to us as a primitive datum.

"A stranger in a land, where his resources of language fail him, will open communications by pointing.) In this discussion of the origins of knowledge we are in a like position and have to do a good deal of pointing. But as pointing in a literal sense is impossible, we have to point with words and phrases. This use of language for pointing must be distinguished from its use for explicit

description which cannot begin until a later stage. Logical inference is not applicable to it, for inferences can only be made from data; and a pointer is not a datum. We do not reject logical thought, but we insist that it shall be applied to the real data.

"Thus, in the fundamental problems which come at the beginning of philosophy the form of words is, in general, the last thing to which one should pay attention. Either the wording represents the philosophical views of the prehistoric inventors of language; or it prematurely assumes a truth which it is our business to find out by investigation. Considering again the statement 'I am aware that I feel

202 pain", you know what it means
because at times you yourself have
such an awareness. It serves its
function as a pointer; and, if you
are satisfied that the speaker is not
lying, you can accept it (with
the meaning that you have recog-
nized) as a datum of knowledge.
But presumably you do not accept
as a datum of knowledge the philoso-
phy embodied in the form of the
statement - that there is a sentient
'I' who feels; and a sapient 'I'
aware that the sentient 'I' feels,
with perhaps an infinite regression
of "I's" each aware that the
one next in order is aware of some-
thing. Even if you happen to
agree with that philosophy, you

realize that it has nothing to do with the knowledge that was being communicated in the statement. A man can be aware of pain without being a philosopher.

"Let us consider why the description (although not the datum) introduces two 'I's', which we find it difficult to identify completely.

It is a consequence of the non-solipsistic outlook that the knower does not usually coincide with the feeler.

Other people's sensations are as important as our own; and the usual form of knowledge would be 'I know that so-and-so feels pain'. When the exceptional case occurs, the form must be altered; for it would be a solipsism to give our own sensations

any kind of priority or distinctiveness
in knowledge. Thus the descrip-
tion must indicate the possessor of
the knowledge and the possessor of
the feeling separately, even when
both the knowledge and the feel-
ing are parts of the same con-
sciousness - parts which to a con-
siderable extent overlap. Any
attempt to argue from the wording
that the two possessors cannot be
completely identical is ruled out
because it mistakes the function
of the form of words which is
to point. What is pointed at, i.e.
the datum, is that the knowing
and the feeling are parts of one
consciousness distinguished from
other consciousness by the verbal-

pointer 'I'.

" It may be noticed that 'I know that' is an identical phrase (p 16c).

I know that I know that = I know that

p. 203.

Iteration makes no difference to its pointer-value. That the two phrases mean (i.e. point to) precisely the same thing is seen when we examine the apparent alternative 'I do not know that I know that' which is clearly nonsense. [It is to be remembered that 'know' does not mean 'know with certainty'. p1]. If we represent 'A knows that' by the symbol J_A , the statement $J_A J_B$ is normally irreducible; but in the special case $A = B$, we have $J_A J_A = J_A$. The iteration can be repeated any number of times; thus $J_A J_A J_A \dots J_A = J_A$.

"In our ordinary language a feeling is associated with a knowledge, namely a knowledge that the feeling exists. There is no ambiguity in completing this 'unfinished sentence'; the feeling exists in, or is part of, a consciousness. For a religiousist this is a truism, and feeling is the name given to a part of consciousness; and there is only one consciousness - his own - for it to be a part of. But when we admit more than one consciousness, we make the knowledge more comprehensive than the feeling by adding a pointer indicating the particular consciousness in which the feeling exists or of which it is a part.

II

"Since knowledge of the physical world is derived from sensations, let us take for discussion a particular sensation, for example, the sensation described as I-perceive-the-sound-of-the-Greenwich-time-signal. Evidently the description contains information which is no part of the sensation, and is not itself a matter of direct apprehension. We must now ask, Is any part of the description a matter of direct apprehension? In particular, do we have a direct awareness that the sensation is a subject-object relation, as the form of the description implies? I do not think we have. We can, if we like, experiment with the hypothesis that a sensation is, or can be

represented as, a relation (perceiving)
between a subject ('I') and an
p. 204 object (a 'sensation'); but that is
very different from asserting that
we are directly aware that it is
such a relation. That the experi-
ment is unsuccessful is, I think,
shown by the barrenness of recent
philosophy. The object-end of the
relation is a sub-de-sens. But
let us examine more closely the
subject-end of the relation.

"Hitherto the term 'I' has been
for us a pointer-word, used to point
to a particular consciousness of
which the sensation forms a part.
Equivalently it is a label attached to
the consciousness to save the trouble
of pointing every time we mention

it. When by the concept of analysis
 we separate the consciousness into a
 number of sensations, emotions, etc.,
 we attach to each part the label
 'I' - or, in difference to the grammari-
 ans, 'my'. The modified label does
 not denote possession except in the
 sense in which a whole 'possesses'
 parts; it does not postulate an
 owner distinct from the consciousness,
 who owns all the parts and therefore
 the whole consciousness. Nevertheless
 the function of 'I' as a label does
 not exhaust the significance commonly
 attached to 'I'. Among the contents of
 my consciousness is a self-conscious-
 ness. In the language of subject-ob-
 ject relations we say 'I' am aware of
 'I'. Without endorsing this descrip-

tion of self-consciousness as a subject-object relation, we recognise it as a pointer and admit the primitive datum to which it points. The question then is, What additional significance is given to 'I' in connection with the datum of self-consciousness?

"We must remember that the concept of analysis is a form of thought; and although its application to consciousness serves certain useful purposes, there is no guarantee that a simple putting together of the analytical parts without binding material will reproduce the whole. Even in the physical sciences, where the analysis is applied more systematically, and greater precautions

have been taken to secure non-overlapping
and permanent self-sufficiency of the
parts, the elementary parts are not
strictly separable. Still less is a
single sensation strictly separable from
205 the environment of emotion, memory and
intellectual activity in which it occurs;
nor is it strictly separable from the
volition which directs attention to it
and the thought which embodies
explicit knowledge of it. Thus the
consciousness to which a particular sen-
sation belongs concerns it, not only
as a label, but as an environment.

"I have knowledge of a certain
sensation, and I have the further
knowledge that it is or was ~~my~~
sensation. If I am a non-solipsist,
the second statement combines two

data. One datum refers to the classification of sensations as belonging to a number of different consciousnesses, and disappears if all the sensations of which I admit having knowledge are in one consciousness. But the other datum is concerned with a positive aspect of 'my', not arrived at by contrast with 'his', and remains valid even for a solipsist. It is that the sensation is not a self-sufficient element of awareness independent of other elements of awareness, but is one of the parts into which by a somewhat crude dissection we have divided an awareness which is presented to us as a whole. The 'I' which

is the supposed object of self-consciousness is the correlative of 'my' in this second aspect - the uniting 'my' - in the same way that the 'I' which is the supposed subject of verbs of awareness is the correlative of 'my' as a label - the contracting 'my'. The nominative, objective and possessive cases are to be disregarded, since the rules of syntax have not been designed for pointer language. The data pointed at are respectively a contract with variations belonging to another consciousness, and a unity of conscious awareness which prevents it from being fully represented as an aggregation of self-sufficient parts.

"We may, I think, identify self-consciousness with awareness of this unity of consciousness. In one sense

subliminal
auditory
tone

self-consciousness can be counted as a 'part' of consciousness, just as the interaction between elementary particles can be counted as a part of the physical universe. But it is not homogeneous with the other parts; and in the strict sense, in which the meaning of a 'part' cannot be dissociated from the system of analysis of which it is a product, self-consciousness is not an analytical part but a residuum which has eluded the analysis.

"In the subject-object description of self-consciousness 'I am aware of "I"', the second 'I' stands for the unity of consciousness. Distinguishing it as I_2 , I_2 is what is left if you imagine me without

any of the feelings, thoughts, etc., mentioned by the concept of analyzing. These inventoried contents can be varied without modifying the essential 'I' associated with them. It may perhaps be objected that this description of I_2 fits precisely the 'I' who was fast asleep a few hours ago - which seems to lead to the reductio ad absurdum that it is in sleep that the essential 'I' emerges from the maelstrom of thought and emotions that ordinarily obscure it. But that is like arguing that the essential qualities of glue are best displayed when it does not contaminate itself by sticking anything. To obtain the I_2 of which we are aware in self-consciousness, thoughts

and feelings must be abstracted, not eliminated. The unity of consciousness is manifested because there are parts for it to unite.

"To run up: 'I' is first a label or pointer - word attached to a particular consciousness, and consequently to the sensations, emotions, etc. into which the consciousness is divided by the concept of analysis; and secondly, as associated with self-consciousness, it is part of a verbal form 'I am aware of "I"', used to point to a veridical awareness which eludes the concept of analysis. The phrase points to the datum (of which we have immediate knowledge) that our whole aware-

ness is not fully represented by the parts into which we customarily divide it; in other words, it is a unity and not an assemblage of parts. It appears to be no more than long metre custom that 'I' is made in the first case the subject and in the second case the object of the verb 'to be aware'. When we try to get
 207 behind the wording, we find nothing to support the view that awareness is a subject-object relation ~~or~~ or even a subject-intransitive relation. "-----"

Other significant pages in Edgington's book:

5, 16, 17, 18, 19, 37, 50, 51, 57, 61, 62, 67, 69, 70-71
 (no money unit of value measure) 76-7, 82, 85, 86, 86-7,
 88, 89, 90, 91-2 (is the measure time is also invariable? 100,
 114, 116, 118-19, 121, 122, 123 (relate to ego concept), 124, 125,
 130, 132, 135, 155, 157, 158, 180-1, 184, 186, 191-2, 195, 196,
197-8, 198, 199, 209, 212-13, 222, 207-08.

Eddington (continued)

135. "The primitive forms of thought which continue to dominate physics in spite of the modern revolution are:

- (1) the form which formulates knowledge obtained through sensory experience as a description of a universe. It is through this that the physical universe is introduced and defined.
- (2) The concept of analysis, which represents the universe as a coexistence of a number of parts. As used in physics the concept is not limited to 'substance analysis' which requires all the parts to be positive. In the more general conception of 'form-analysis' the parts are indifferently positive

and negative; and it is a consequence of this generality that the significance of a part cannot be detached from the system of analysis of which it is the result.

(3) The *Stoic* concept, which requires the system of analysis to be such that the ultimate parts are identical structural units; so that all variety originates in the structure and not in the elements out of which the structure is built.

(4) The concept of permanence (a modified form of the concept of substance) which requires the ultimate parts to have some degree of permanence. This also leads us to give special recognition to permanent or semi-permanent combinations of parts,

and to characteristics which remain permanent in the vicissitudes of phenomena.

- (5) A concept of self-sufficiency of the parts (derived presumably from the concept of existence).

[Then he also discusses the concept of structure (as above), the concept of existence, & the concept of probability.]

p. 118 For a scientific outlook I think the most fundamental of all forms of thought is the concept of analysis. This means the conception of a whole as divisible into parts, such that the co-existence of the parts constitutes the ~~existence~~ existence of the whole. In a formal definition I should not use

the term 'experience' since it refers to a concept which is probably less elementary than the concept of analysis. But a formal definition is not required in referring to a form of your own thoughts. My description is sufficient for you to recognize the form I mean, and that is all that is needed.

"The point which I must emphasize is that I am referring to the conception of a set of parts, not to the individual conception of a part.

In the concept of analysis a part is always a member of a complete set of parts, and its significance is bound up with the system of analysis in which it occurs.

"I hope it is now sufficiently

clear that I repudiate any meta-
physical concept of 'real existence'; and
I may without danger introduce
a structural concept of existence
which has a mathematically
defined sense. It is a primitive
form of thought that things
either exist or do not exist. I
suppose that everyone catches
himself thinking that way, though
he would find it impossible to
crystallize the conception of
existence referred to. Let us set
aside the large general concept
and consider only the structure of
the concept. Its very simple
structure is represented by a
symbol which contains in itself
two possibilities - existence

and non-existence. In mathematical language it is a symbol J with two eigenvalues, which are most conveniently taken to be 1, standing for existence, and 0, standing for non-existence.

The symbol J must satisfy the equation $J^2 - J = 0$, since that is a quadratic equation which has just the two solutions $J = 1$ and $J = 0$.

Another way of writing the same equation is $J^2 = J$. We call a symbol which is equal to its own square an idempotent symbol.

"The structural concept of existence is represented by an idempotent symbol."

198 "Alongside the variations of which I am directly aware I admit also two kinds of variation of which I am not

directly aware, (1) the sensations which I remember to have had in the past, and (2) the sensations which other people tell me they have or have had. It is an axiom of physical science that, as raw material for knowledge, these are all on the same footing.

"The recognition that certain memories are to be treated as a knowledge of past sensations is essential for physical science; because, as we shall see later, the first step toward structural knowledge is a comparison of sensations in one consciousness. The datum of physical science is not awareness of a sensation,

but awareness that a sensation is like,
or different from, a sensation which
we formerly had. Granting this,
the sensations of one person alone
provide sufficient material for structural
analysis; and it would be possible
to develop from it a scientific
theory which, except that it is
presented in an egocentric frame of
thought, would agree with ordin-
ary physical theory. But since
the analysis would never take as
outside a single consciousness, it
would give no indication of a world
external to that consciousness. The
externality of the physical world
results from the fact that it is
made up of structures found in
different consciousnesses.

"Thus the recognition of sensations other than our own, though not required until a rather late stage of the discussion, is essential to the derivation of an external physical universe. Our direct awareness of certain aural and visual sensations (words heard and read) is postulated to be an indirect knowledge of quite different sensations (described by the words heard and read) occurring elsewhere than in our own consciousness. Solipsism would deny this; and it is by accepting this postulate that Pliny declares itself anti-solipsistic.

p 67. "The pattern is the very hall-mark of subjectivity. Any expectation ...

p 68. "It seems to me that the 'enlarged' physics which is to include the objective as well as the subjective is just science; and the objective, which has no reason to conform to the pattern of systematization that distinguishes present-day physics, is to be found in the non-physical part of science. We should look for it in the part of biology

69 (if any) which is not covered by biophysics; in the part of psychology which is not covered by psychophysics; and perhaps in the part of theology which is not covered by theophysics.
 The purely objective sources of the

objective element in our observation-
al knowledge have already been
named; they are life, consciousness,
spirit.

"We reach then the position of
the idealist, as opposed to material-
ist, philosophy. The purely ob-
jective world is the spiritual
world; and the material world is
subjective in the sense of selective
subjectivism."

Quotes from Rufus Jones—"The
Flowering of Mysticism"—Macmillan
1939. (The Friends of God in the Fourteenth
Century)

(From the chapter on Meister Eckhart)
p 76 "The Godhead (Gottheit) is for
Eckhart the utterly Beyond - the

Central mystery, the wholly Other. We are here no longer in the space-time world. We must leave behind all qualities and characteristics which are derived from finite sense-experience. We must transcend the duality of subject and object. We must drop all our pictorial imagery, all our parallels of description, and all our figures of speech, and 'enter,' as Schleier says, 'the silent wilderness where no one is at home.'

p. 77 "In short, we are now pointing to, but not describing, the unrevealed and unrevealable ultimate Reality, behind all that has emerged, or that can emerge. There are no words yet coined for this One that has no Other. 'Number,' he says in Sermon Seventy-four,

sub. the
intention
use of the
word

'does not exist apart from the melody
of time.' He is for Eckhart 'the
Wordless Godhead', 'the Naked God-
head', 'the Unoriginated One'. He is
'the Eternal Now', out of which all
time-process proceeds. In Sermon
Twenty-nine, he says: 'If God (i.e.
the Godhead) were affected by time
He would not be God.' 'Into the
Naked Godhead none may get ~~himself~~
self except he himself be as
naked as he was when he was spilt
out from God', Eckhart says, in
his vivid preaching manner. (Sermon
XVII, Evans, p 57. To make the
'nakedness' and the 'spilling out' still
more impressive, he adds: 'No one
may attain to this so long as he
retains of worldly things (i.e. of

space-time things) as much as a needle-point can carry.' This state of preparation to find the Eternal through nakedness is given in his Twenty-seventh Sermon on 'Rejoice in the Lord', where he says: 'God is with us in our inmost soul (i.e. our ground), provided He find us within and not gone out on business with our five senses.' Mystics have had much to say about 'the dark night' of the senses, but none of them has expressed the meaning of it more vividly than Eckhart has in his distinction between being at home within and having 'gone out on business with the five senses.'

"The divine persons in the Trinity," Eckhart says, are God as He is in his

expressed Personality. The Father is
the love source of the Son, and the
Son is the river flowing out of the
fountal source, but the Godhead
itself is the Bottomless Abyss, the
Wordless Unity, the Motionless
Dark, which no one knows save
he in whom it reigns. But this
hidden, wordless Godhead both
goes out and remains in. He gives
Himself and yet does not lose any-
thing of Himself. He flows and He
stays. He is making worlds
now as truly as on the first day of
creation. This eternal creative
process Eckhart calls 'begetting
His Son'. 'God', he says, 'is ever
working in one Eternal Now and
His working is giving birth to

His Son. He bears Him at every instant.

"Out of the depth and silence of Eternity, where nothing 'happens', the love-attitude, the birth process, energizes, and God brings forth His Son, who is the expression, the manifestation, the revelation of His Eternal Nature. Thus the 'Godhead' is eternally expressing Himself as 'God', and Eckhart happily says that when the birth of the Son takes place in a loving soul 'it gives God greater pleasure than His creation of the heavens and the earth.' The birth of the Son in Mary, which begins in history the stream of Christian life and thought, was for Eckhart the Pattern Example of what is meant by the birth of the Son. But it was only

a supreme instance of an Eternal birth.

'The Father,' he says, 'gives birth to His Son in the soul in the very same way as He gives Him birth in Eternity.' [Evans, p. 162]

We are only 'creatures', occupying space, and living by bread, and belonging to the biological order, until the divine birth, the birth from above, the birth out of Eternity, raises us into the order of the Spirit and makes us partakers of the real world which is Eternal in its essential nature - 'born into God and out of God with only God for Father'. (Evans, vol II, p. 48).

'Creatures do not have contact with God, not in their 'creature nature'; the shell must be broken if the kernel is to

get out. This all refers to interior growth, for an angel (as creature) has no higher status in God than this fly (Evans, vol. II. p 102). As mere 'creature', as a being that is 'made', man is a poor thing like any worm of the dust, and so also is an angel. p. 79 Life, abundant life, begins only when God brings His Son to birth within and the 'creature' rises to the full dignity and grandeur of a spiritual Son. In this divine process of birth the hidden God breaks through ~~into~~ into manifestation and is revealed in life and love and action, action which is now good because the source of it is good. There is a remarkable passage in Schleiermacher's Tractate XVII, in Pfeiffer's Collection, which has

been translated with the title: 'After
Supper in the Refectory (Moulton &
Company, London), which reads as
follows: 'People should think less
about what they ought to do and
more about what they ought to be
) if only they were good (i.e. spir-
itually good) and their dispositions
were good, their works would
shine forth brightly. Do not
imagine that you can ground
your salvation upon action; it
must rest upon what you are.
The ground upon which good char-
acter rests is the very same
ground from which man's work
derives its value, namely a mind
turned wholly to God. Verily, if
you were thus minded, you

might tread on a stone and it would be a more pious work than if you simply for your own profit were to receive the Body of the Lord and were wanting in spiritual detachment.' (This treatise was also translated by Evans in Vol II op 3-42).

"('Many persons imagine', Eckhart says, 'that there is 'creaturely being' here and 'divine being' yonder. That is not so. A man beholds God in this life in the same perfection and is blessed in exactly the same way, as in the after life.'

I am saying that, Eckhart was taking a position in striking variance from St. Bernard and St. Thomas, both of whom maintained that only after death could the beatific

union be complete. Eckhart, on the other hand, is confident that there can be a birth into all the fullness of the life of God here and now.

But important as was Eckhart's (1) conception of the reality of the soul, and (2) his distinction between the hidden Godhead and the God who reveals himself, and (3) his doctrine of the inner birth of the Son, his true place as a mystic is determined by his testimony to the direct experience of God in the sphere of his own life. He reveals an unusual depth-life, and one feels, as he reads his palpitating words, that he preached and wrote out of

the innermost depths of experience. He was himself what he describes as 'a God-receptive man'. His mysticism, however, was very far removed from the type which may well be called 'romantic'. He did not strain after ecstasies. He was not interested in psychopallid wonders. He was not fond of emotional surges. He makes almost nothing of the victorial imagery of the Songs of Songs, though he said a beautiful word about love: 'Every attempt in love sinks endlessly away before the overwhelming ~~quadruple~~ miracle of it.'

"His mysticism has the calm and depth which we should expect from the man who glorified the

intellect and who thought of the
apex of the mind as a dormant of
God Himself. And though he
wants that God by His own act
must come to the soul, that He
and He alone can do the work
in man and be born in him,
yet he is equally sure that the
soul itself must make the necessary
preparation for the stupendous
event. 'I tell you', he says,
that no one can experience this
birth without a mighty effort.
No one can attain this birth
unless he can withdraw his
mind entirely from things.
(Sermon III Evans, p 14). This
work of 'withdrawal' will occupy
our attention a little later.

But it is important to note first that the divine 'influxion', 'the pouring in of God', occurs as soon as ever the soul is ready for it. 'God is bound to act, to pour Himself into Thee, as soon as ever He shall find thee ready.' (Sermon II, Evans, p 23). And in the same sermon comes the striking
 p 81 Eclectic phrase: 'It is all one flesh, the being-ready and the pouring-in'. God is no further off than the door of thy heart, he declares, and the moment the door is rightly open, there is God already entering.

"The essential human preparation, for Eclectic, is what has just been called 'withdrawal' -

Abgeschiedenheit . We must understand once for all that Eckhart holds that God cannot be found or known as He really is in His essential being if He is sought in the finite things of space and time, where we are bound to see 'dimly' and 'in part'. God in the wholeness of His reality could not be in this object or in that. It would make Him a divided, a fragmentary 'God'. The soul's perfection consists in liberation from the life that is in part and in admission to the life which is whole. We beseech thee, Good God, to help us escape from the life that is divided into the life

that is intell. (Evans I. p. 207). God must, therefore, for Eckhart be deeper than the things of space and time. He must be beyond the realm of 'creatures', and yet 'God has given us 'creatures' as a step-ladder' to Himself. Like the inward ground of the soul, which is the subliminal and foundational reality underlying all the conscious powers of our life, God must be in the eternal quiet underneath all the activity and drive of the universe -- the natural natures, living in the Peace of an Eternal Now. There is an ultimate depth to our life, below the plane of thinking and striving, and so, too, there is an unphrased depth below all that appears in

this fleeting world of change and
process —. That which Is, the
Fountainhead and Source of all
the river of time. To find God,
therefore, the mind will not
turn outward to gaze at this
or that, but it will turn in
to that Deep where God and man
are always in essential contact,
this withdrawal into this deep
is Abgeschiedenheit. This
p 82 essential state of mind involves
what Reikant calls 'being at
home,' having the soul 'centered'
within itself. Distractions must
cease. The mind must strip
away its outer sheaths in com-
plete detachment and return to
its inward 'deep', to a state of

quiet. It must have the fragmentary
 character of the vale of multiplicity
 and enter the inner calms of unity.
 There must be absolute stillness.
 There must be the mid-void of the
 motionless deep. This 'withdrawal' is
 not attained by running away from
 the tasks and duties of life. It is
 not a 'flight' with the wings of a
 dove to some refuge, some peaceful
 Temple or land of the lotus-eaters.
 The man who is to have a 'God-
 getting state of mind' must learn
 to find the solitude within,
 wherever he may be. He must be
 able to find God in the street and
 in the world no less than in a
 church, or in the desert or in a
 cell. (See *Evans II* pp 7-11). 'Up, then,

noble soul, put on thy jumping
shoe, which are intellect and
love, and leap the workings of thy
mental powers; leap thy own
understanding and spring into the
heart of God, into His hiddenness
where thou art hidden from all
creatures. (Evans, H., p 160) Eke-
hart is here, no doubt, inconsistent.
He must use his intellect to leap
beyond his intellect, his mental
powers, his understanding. But
in his inconsistencies he is in
noble company, He is in the
goodly company of Plotinus,
St. Augustine and Dante, and
many more. St Paul himself
does not hesitate to speak of
knowing what passes knowledge.

Eckhart is perfectly aware of his para-
 dox. He declares that the soul
 is constant only when in unknow-
ing knowing she keeps pursuing.
 And again, in the same Sermon,
 he says there is more truth in this
 'unknowing knowing' than in all
 knowing and understanding without
 it, (Evans I pp 3-9). The
 height of knowledge, he says in
 Sermon XIII, 'is to know and
 understand in agnostia (i.e. unknow-
 ing knowing)' (Evans I p 54).

p 83

'If I had a God I could know (i.e.
 as a finite object)', he says, 'I
 would have him for my God no
 longer.' (Evans I, 246.)

Quote from Eric Gill a letter to
The New English Weekly of Jan 18, 1940
"Old Poverty" is a review of books by
John Hargrave of a biography of the Labour
in June of Jan 4.

If poverty is J.B.S. says "is a crime" &
to be abolished, how can W.T. (Duke) say
"blame us the poor".

"Our Labour (which is pitiful) at the
presentation of what is right and proper has...
put us into a frightfully wrong frame of
mind. In our effort to right what are
primarily spiritual wrongs we have all
become materialists. The criterion of
labour has been cut out - that's the
only - the holy hole. Don't you see -
that it's impossible that Jesus, or anyone
else, could mean that underfed and
unworned children represent a blessed
state of things. And it's equally impossible
that a world in which --- everyone is
stark raving mad about labour - every

gadgets and speed and central heating
(immersion of other deep comforts) -- I say, it
is probable that this is what our reformers
are after.

[Problem is whether to aim for virtue & trust
to ^{conscience} individual conscience to curb greed, or
aim for quantity & trust to man's greed to
curb excesses of avaricious & gaudious. I see defining
primitivism as "less pains at the exuberance
of our lusts"]. -- "It's a much better time to
take: 'He that loses his life shall save it'
- which means he'll have happiness here
as well as hereafter () -- whereas he
that goes all out for a jolly good time
will jolly well love it, here or anywhere else.

"Now, ... in taking this line, the
lucky poverty line, we're not saying: blessed
are the destitute and starving, and the
ragged and the diseased and the verminous
(but, don't make any mistake, those who
accept make a lot, for themselves, in a
spirit of penance and thanksgiving are

the salt of the earth) and the stunted in
mind and body. If that were so,
why have 'compassion on the multitudes'
and go about healing their diseases and
making the crooked straight? What we
are saying is simply this: 'it is better
to give them to remove' and that that is
as much the saving principle in society
as it is in family and personal life. Of
course we want to see everyone well and
happy! But how to achieve it? That's
the question, and we say you can
only do it by Poverty, and that we
find, the whole trouble, today and
always, is our refusal to accept
that fact, that thing, that state.

So we say to use poverty to mean
lovely, sharing, giving poverty and
generosity to mean the bad state.

and to our work to mean the holy
work & its association with prayer
(laborem est orationem) and its
ancient association with social
justice, while all the bad
stuff dredging. ... "If we take the
right line about poverty, work
will solve itself. 'Blessed are the
poor in spirit for theirs is the
kingdom of God'."

Quotes from A K C.

"Such portraits, identified by name,
as to be found in Catacomb art are
extremely individualized. Paul Roman
portraits: Tertullian, Apol 1.11 'For
every man of ten (i.e. those who suffer
for their country, etc). you set a statue,
you paint a picture, you carve an in-

simpler, to give them immortality.
So far as you can manage it with
monuments, you yourselves give
dead men a sort of resurrection.

For this accurate relation, remembrance,
was indispensable.

"St Justin. II apology XIII 'Whatever
all men have uttered against them,
belongs to us Christians. For all
writers, though the engrafted seed of
the word (Logos) which was
planted in them were able to see the
truth clearly.'

I apology XLVI. 'He is the Word
of whom the whole human race are
partakers and those who lived
according to reason are Christians even
though accounted atheists. Such

among the Greeks were Socrates and Hera-
clitus, and those who resembled them;
and of the barbarians Abraham.... and
many others."

The fact that private property is one
of the organizing principles of the
Western world is also probably one
reason why violence is also so integral
a factor of western thought and action.
Or is violence the primary feature and
does private property stem from it?
Or do both stem from a deeper
assumption of the entire ^{sp. moral, physical & intellectual} separateness of
one individual from another?

p. 23

p. 23

p. 23

and cooperative (private) enterprises are both

widely in use and not much more subject to government restriction and control in principle at least than elsewhere, e.g. Sweden and the United States. The numerous communist farms that are not State-owned and operated are in effect on perpetual lease to compulsorily cooperative groups who are in the private business of agricultural production. The fact that they are taxed and restricted in special ways or are subject to particular kinds of propaganda seems to me not necessarily communistic. The fight of the government against landless and individual operation I regard as a nationalist effort to secure efficiency in agricultural production, something the U.S. Department of Agriculture - and other institutions - have been doing in the United States by other

methods. But neither is communism
nor necessarily more than moderate
ly socialistic

"Individual operations without power of
employment of others I suspect at least
partly explain the lines of people sometimes
seen waiting to be served. It seems
probable that not shortage of food but
shortage of outlets and of employees ex-
plained them.

25. [Fortune. " Broadly stated, I believe
that labor in the Soviet Union operates on
the basis of political and social compul-
sion, with a transfer gradually to econ-
omic pressure. Saving is largely a
matter of political compulsion. In the
United States labor operates chiefly under
economic pressure with increasing trans-
fer to the political method. Saving is a
matter of economic choice, but is
becoming more a matter of political
determination. The economic process

where there is complete political freedom is easily called a 'tyranny', usually personified in 'capitalists' and employers. The political method leaves little freedom in any sense, (except that of endless discussion, perhaps) which is why, I think, the purely economic process of enforcing labor seemed such a great advance to the liberals of one hundred and fifty years ago. The course of events in the United States indicates to me that they were not entirely wrong, but I would expect no communist to agree.]

"As contrasted with capitalist countries, freedom of labor, and of saving and investment, is greatly reduced, but security of employment is increased and perhaps that of individual income, provided the systems compared are

equally efficient in production. The question then resolves itself into (a) which is the more efficient system economically; (b) which is better socially.

It seemed to me that the Soviets are really giving ground on the second question by their wide differentiation of incomes; and that they have fear to go to prove an answer to the first question favorable to their system.

... The price of the Russian system is sacrifice of liberty, but perhaps it grants an increase of self-respect, among the best competent, and a higher sense of social function of individual effort or greater stability - something only to be determined by longer experience than has yet been had. - - -

p 29. ----- "Seen dispassionately, the
 Social organization is due to the accept-
 ance by a relatively small number of
 individuals of a doctrine which
 became an 'organizing principle'.
 An organizing principle I define as
 a set of propositions, dogmas or
 beliefs of general character which give
 a common meaning or direction to
 innumerable individual and organ-
 ized acts which intrinsically have
 no necessary relation to the organiz-
 ing doctrine. Nearly all of the
 concrete acts in a society will be
 identical regardless of its organiz-
 ing principle. The primary exception
 will be those acts which specifically
 relate to the cult of the doctrine -
 chiefly symbolic acts, as in religious

and protective rituals. For example,
the work of a carpenter will be the
same in Russia, Germany or the
United States, except for customary
practices that have no significant
relation to the political or social
systems. The governing purpose of
his acts will be the same regardless
of the use to be made of his work
unless he constructs for his own
use. This is so true that I doubt
the possibility of determining (I
have tried it) by the observation of
the (non-verbal) activities of people
in Moscow, Paris and New York
anything whatever about the
political, economic and social
doctrines current in them, if
activities related to religious and

p 30 patriotic observances and cult propagated
 a - in an ordinary day not large - are
 disregarded. But there is no
 doubt that the religious aspect
 of these activities is different
 depending, for example, upon whether
 the carpenter is building private
 property, is employed by the govern-
 ment, or is selling his services in
 open competition.

"The organizing principle reduces
 the centrifugal tendencies of indivi-
 duals and of local organizations in
 two ways: to those who believe in
 the doctrine it lends a common sig-
 nificance to diverse activities which
 makes these activities symbolic of aims
 which are themselves objects to be
 sought for their own sake; and to

to those who do not believe in the doctrine as an end in itself it may offer the hope that specific activities may serve private and individual interest better than would otherwise be the case. It is not at all necessary that the doctrine be 'sound'. Nor is it necessary to assume that to be an organizing principle communism must be devoutly believed in as an abstract system of society by all who adhere to its program. It will be sufficient if people believe that it is a system that serves their private interest. It is obvious that many who are now agreeable to the Soviet revolution, who belong to what communists

would call the proletarian in other countries, are attached not to a doctrine as such but to a system which is satisfactory to them either for its assumed material benefits, its social implications for them, or their expectations, [Even during this brief visit I saw several instances that the Soviet propaganda within Russia takes this appeal to self-interest as of first importance.] though they may be quite unable to comprehend the doctrine and in fact could not apply it on their own initiative. [According to Keating & Sidney Webb, many are dropped periodically from the Communist Party because they cannot sufficiently master the communist doctrine -

" It will be noted that initial organization under the communist principle occurs among those who believe the doctrine in and for itself, i.e. the original revolutionary members of the party. The spread of this conviction is partly a matter of intellectual comprehension and conclusion; but it may be chiefly conviction by sentiment or persuasion. In this process the strength of the conviction of leaders is of the utmost importance. That strength is indicated by the apparent degree to which their concrete actions are dominated by it. The leaders - Lenin, Trotsky, Stalin, for example - are every week and continuously making great sacrifices for their beliefs.

This is still an important factor in the belief in communism - that many of its adherents were, and many still are, ready to die for a doctrine that aims at the general welfare of others, living and to come. [It is, of course, not important as to popular effects whether extreme sacrifice is or is not the expression of a pathological mental condition, if it is not obviously so.]

Thus communism as an organizing principle first creates concrete evolutionary organizations which spread by diffusion of conviction. The party, through civil war - a process of disorganization - creates adherents by the establishment of conditions in which large numbers have an interest - a sort of vested interest in a social condition; and as the number of adherents by conviction or by interest increase, the power of organizers

tion decreases the obstacles to it by
expansion until finally there is sub-
stantially complete organization based
upon conviction, interest, and indiffer-
ence. Once established, the comprehensive
organization, not the doctrine, then
becomes an end in itself - its collapse
it is assumed, spells disaster for
millions in one respect or another - and
p. 26. the organizing principle becomes complex
by the addition of other elements.
Thus nationalism and socialism are
obnoxious to communist doctrine, a
fact that must have greatly facilitated
an amalgamation of many peoples in a
great organization. [F. Stuhl. It im-
presses me that so few seem to applaud
the Soviet accomplishments in this
respect. The Russian background was

certainly adverse. Numerous efforts were made by force to Russify alien peoples in the Empire. (Tatars and Poles, for example); and Russian pogroms against the Jews were well known. Yet racial equality is a substantial fact in the Soviet Union, and this seems to be the only place in the world where it is. Only somewhat less astonishing is the revolution in respects the position of women.] - - -

The organizing principles of western lands during the middle ages, it seems to me, were three: attachment to the land, personal fealty and the spiritual brotherhood of men. Their institutional expressions were: the manorial system and serfdom, the feudal system, and the Catholic Church. The modern organizing principles of western nations have been private property and nationalism, together with either

hereditary royalty and autocracy, or
plutocracy and democracy. Recently
physical technologies and structures
have become a major part of the
organizing concepts. The social sig-
nificance of the latter fact is not
yet sufficiently noted in this country.

Quotes from "A Short History of
Culture" by Jack Lindsay, V. Gollancz, Ltd.,
London, 1939.

p. 42. "Magic is not some peculiar attitude
mysteriously originated by savages. It is
the rudimentary effort to find universal
categories of thought which will suc-
cessfully cover complicated and diverse
phenomena. Realizing that the movement
and change of matter constitute a basic
problem, the primitive seeks to find a

general law, and, from his angle, can merely project his sense of group-unity on to Nature and attribute to matter his own emotional motivation. He thus conceives all the unknown forces of Nature as emanated by some emotional or spiritual force - Power, vitality, spirit, mana (the Polynesian term) orenda (the Iroquois term) mesmer (the Satin term). The terms are countless, but they all reduce to the same concept.

"But in thinking thus, the primitive does exactly what we find men doing at all stages of their history up to the present. What has been scientifically understood is accepted on a materialist basis. What is unknown tends to be invested with awe and handed over to 'spirit'. And the conflict of these two tendencies is told in the conflict of the two philosophies of

materialism and idealism. . . . The
hypothesis of spirit is more than a mere
confession of ignorance. It is also,
through all the stages up to the present,
a positive contribution, an effort to
unify, to cement apparently irrecon-
cilable and confused facts with an
intuition of reality, a comprehensive
whole.

"The primitive theory of magic, though
however woefully inadequate to later
science, was a necessary first step in
grasping at reality, at a sense of unifying
movement as well as at uncoordinated
scrape of cause and effect. Without it,
there could have been no later science,
since the uncoordinated scrape could
never have been fused with an ascending
series of scientific realizations or inductions.

Chap V The Dance.

p. 41. "... All that we have said of magic, its constructive and distorting ideas, will be found in that [primitive] dance. For since magic represents the effort to formulate a unified concept of Nature, the dance, which is the cultural core of the group, carries the magical ideas to their most intense expression.

"Dance in the primitive group is the prototype of all art and is truly an activity of the whole man. It sets off trains of emotions and thoughts which later diverge into poetry, sculpture, drawing, painting, music; and we shall see that it is also the creative stimulus of science and industry. In the dance the primitives express in its totality some aspect of their social life. The hunt in the dance - the hunt in all the

fullness of its meaning. Nothing is
left out; rather is something added -
the new ease, the increased rhythm of
the movements. It is the Perfect
Hunt - the hunt imagined without
any errors or failures, miscalculations
or disturbances; the hunt concentrated
to a unity and measure of rhythm
which cannot be attained in the
actuality.

"The dance is thus the real world of
productive activity liberated into
greater use of function. It is tethered
to actuality, yet hovers above it as
an image of untrammelled freedom. We
are in it, then, the structural essence
of all creative art, which always
seems more complete than actual
life, yet sits four-square on the

earth. Such art seeks to fuse two opposites; the truthful reflection of the world and the creation of a new unity of vision. So far as art becomes a static reflection, or thins out into abstract formulations, it is losing the dynamic unity which is the generating core of aesthetic expression.

"Again we see that the primitive dance is the prototype of all of all creative thinking or science. For it takes a series of facts and welds them together in a new unity of comprehension. When Aristotle said that poetry was more philosophic than history, he meant that poetry has this unity, which is lacking to a mere recital of events. In this sense the primitive dance-mime was powerfully philosophic. It thus created

the discipline which enabled men to embrace a series of facts under a co-ordinating definition, to divine new implications of relationships.

42

"The dance-rhyme was more of a unity than was the activity named. But where did this unity derive? From the group bond. The moving-together of men in productive tasks stimulated a deepening sense of group unity, and this unity expressed itself in the dance-rhyme, which in turn reacted back on the actual productive sphere, and so on. In pictures in the paintings of the stone-age civilizations prove that they danced.)

p. 44. -- "The whole cultural life of the group finds its real, its ~~stimulant~~ stimulus, and to a great extent its origin, in the

dance-activities.

"Among the African negroes, the dance still remains the vital point from which all that gives life & meaning radiates. African music and decorative arts have been devised to supplement the dance, and, except for sculpture, are still auxiliary to it.

"In parts of New Guinea the expression for a man of wise-intelligence is 'a great dancer'. ~~Thus~~ Thus the lives of the New Hebrideans is described by a sensitive observer who dwelt among them:

"There is no artistic motive or great interest or respect for art; because all are artists and their art is an essential part of their ~~lives~~ lives. Naturally some will be finer dancers, more exquisite dancers, or special story tellers. They may be

paid for their services. No man is unable
to dance, dance and tell stories.

'The impulse to art-form is tradition
via ritual (and religion). The object of
art-form is the satisfaction of function
or of ritual; and the intensification
of life beyond mere necessity into
beauty, fancy and ecstasy. It plays
its part in a whole cycle of pre-
birth to after-death, in sacrifice
and resurrection especially - into
this pattern of all things fall. ---

'The art of dancing is, in their
own view, their highest art. ---
Dancing is not done independent of
ritual. Music is used almost
exclusively with dancing, not as a
thing in itself. --- Songs are a
form of story-telling. Words are a
native art with an intricate cir-
cular pattern [Dancing South Aus.
Ene.]

p. 51. "In the use of the tool, man actively tithed Nature; he merged with the processes which he controlled. The dance was the highest intensity of social consciousness born from this productive activity. The dance was the spearhead of creative consciousness. In it man realized most powerfully what he had done as producer. He realized the new unity of active relationships which the tool had caused between him and Nature.

"Consider this dance of the New Hebrideans:

'A beautiful dance symbolizes the coming of a fast canoe, the canoe moving forward with feathered and painted paddles to the met-rattled rhythm from the bangles tied on their ankles, all the upper body moving in unison as their feet strike forward like waves over the earth, while at the back two steersmen work their paddles as if in a storm.' (Tom Harrison, 'Savage Civilization')

"The dancers, merging with the world of natural forces which they represent, are evolving methods for the definition of those forces. At this stage art and science are in a state of solution, lost in the dance-situation; but with the advent of the technical processes which the dance stimulates, they come forward as separate lines of creative enquiry and expression.

...

p. 23. "The great achievement that differentiated man was that of making a tool. When man first shaped the stick and the stone for some purposive act, he started on his evolutionary journey to civilization. What was born was a new active relation between man and the

world of nature. Other animals or insects show that they have a sense of cause and effect to a limited degree. But the making of the tool opened up an endless possibility in the grasping of cause and effect; and this art was bound up with the whole evolutionary development of man (the genus - like first man) at that moment - the form of the hand and the complexity of the brain. A vast number of evolutionary developments all converged towards that point; and once that point was passed, a new area of possibility was opened.

"The tool-maker was no longer, comparatively speaking, at the mercy of unrelated impulses. He had looked before and after; he knew that by certain acts he could pro-

due certain results. The activity of
work produced the point of conscious
contact between man and the world.
Having that point, he could stably base
his reasoning about the world and
about himself. Without that point,
reasoning could never develop beyond
the elementary basis seen in the apes,
or the rigidly elaborated and limited
basis seen in the insects.

"The point of contact with the
world in work, in the making and use
of tools, was the focussing point of
mind from which conscious reasoning
was born. It provided the stable
basis of relationships - and, more, it
provided a dynamic basis of further
movement. Now man could draw
himself up out of chaos and grasp the

connections of the world.

"The power of mental objectification
arose from the active contact with the
object in work.

"This is a naive notion to grasp.

Unless we get clear these primary questions
of what made man into man, we cannot
keep the clue in the later tangled issues.
Above all, we must realize how it was
the active contact of man with nature
through the focusing point of the pur-
posive tool, which created the root-
quality of human life.

"The effect was inner as well as
outer. To learn the workings of cause
and effect in nature was also to learn
inner workings of the self. From the
point where inner and outer fused in
the activity of the tool was born in

then a clearer sense of inner and outer in operation. Analysis could turn out into the world or back into the self. But the creative core, from which all new impulses of analysis had to spring was the fusion of inner and outer, of human mind and natural process, in work.

"The concentration on the tool, in its making and use, gave man that capacity to concentrate his attention - to create a 'universe of discourse' or 'isolate' - without which reasoning could never have developed any stable basis of freedom. From this objectifying power grew Speech. The animal cry, the emotional integration, found a coherent point of ~~making~~ meaning from which a stable construction could grow, a continually

enhanced value of communication. An increasing complexity of meaning could emerge. And once the word had properly appeared, an enormous new scope was added to reasoning, a new stability.

"Every moment of this development of speech was bound up with the activity of work, the tool. The word became the emblem of man's power to arrest and examine the flux of the world, since by it a conscious union in work was made possible.

"Underlying every point of this leap into human qualities was the active relationship of man to nature; a relationship embodied in the productive tool. Every step in the development of the tool implied and involved a growth in cooperation.

instrument of
thought or work
speech or work

p. 25 We cannot better the statement which
Moire made in 1877: 'It was joint
activity, directed toward a common
end; it was the primordial labour of
our ancestors, which gave birth to
language and to reasoning.' And
Büchler developed the thesis: 'Walls,
music and poetry were in their
primitive stage a united whole,
but the basic element in the trinity
was work.'

"One does not deny that elements
of communication exist vocally among
other animals. Cries of warning, for
example, or emotional exclamations of
every kind. In birds we see how
sex in particular can produce a rich
vocal expression. But this method
of emotional exclamation or outpouring

can never rise to speech. The new quality given to vocal expression by man proceeded from the new power of signification based in the tool.

"The union and expansion of social activity created a continually more subtle sense of the individual. From the cohering We was born the intensified I. This fact is clearly shown by primitive languages, for there we find the basic element to be always a unity of impression, in which subject and object are merged together in an active situation.

"The facts of language show that the plural and all other forms of number in grammar arise not by multiplication of an original I, but by selection and gradual exclusion from an

original collective We. This We represents the aggregate personality of the food-group, and therefore includes the undifferentiated I of the speaker of the time being. The procedure is from synthesis to analysis, from the group to the individual. [Ernest Crawley, 'The Idea of the Soul']

"The creative core lies in union, in the sense of active unity - the fusing of man as a collective agent with Nature. And the tool is the conductor of these electrical currents of man and Nature, from the meeting of which speech, reasoning and all human cultural attributes derive. ---

"The creative core lies in union. The

creative movement is from synthesis to analysis, from the group to the individual. The sense of the whole comes first and the analysis of the parts afterward. " ----

p. 49. ~~[Apropos]~~ Rhythm.

[Apropos of a dance]

"There were two sides to this thing. One, an emotion of union which would tend to draw men together in easier coöperation of work. The other, a stimulation towards the discovery of patterns, forms, inter-relations in the structure of matter.

"To understand what this means, we must consider the nature of rhythm.

"Rhythm in human activity is movement functionally seeking the utmost economy of effort in the maximal attain-

ment of some aim, so that energy may be preserved and released for further effort. The consciousness of this disciplined and purposeful movement becomes the sense of grace and beauty, and gives the feeling of enhanced life both to exponent and observer.

"Rhythm is thus not something added to activity. It is the essence of movement itself. For man it is the body in its fullest flowering of activity, and is thus inherent in the body's structure and out of the harmoniously adapted movements of the body are mental patterns evolved.

"For the movements do not take place in a void. Rhythm derives

from the tension of organism and environment, and for man the basic environment is always social, always finding its crucial point in productive activity. Out of the tension between the personal body - and - mind and the complexity of social relationships with their dynamics in the productive sphere, is born the heightened consciousness which flows into art and science.

p. 50

"The formations of mind occur by the same laws as the formations of matter. Only, because they take place on a new and unique level, there are new factors, new kinds of cause, in their precipitation. These factors all derive from the tensions of the productive sphere. But what we are

discussing here is the form of the
change in the mental world; and
we need in that relation to under-
stand how mind shapes the laws
of structural tension or rhythm
evident in all matter.

"Consider the subtle ways in which
matter responds rhythmically to
the tensions of the environment;
the proliferating chains and rings
of carbon atoms which underlie
organic matter, the inextinguishable
hikendence of snow-crystals. ---

"Man, in devising art-forms, is
working on the same system as nature
was in compacting rhythmical
patterns out of the tension between
organism and environment. ---

"The vertiginous rhythm of the dance

thus leads on to more than art. It leads
also to science. What are the problems
of mathematics and physics but
questions as to the symmetrical spacing
and ordering and balancing of material
relationships? It is the same whether
we turn to waves, mechanics or heredity
or metabolism or the division of cells.
From the creative core of the primitive
dance arose the discipline which
enabled man to adventure into reality
in question and answer.

March 16, 1940.

FINDS CROSS 'DISTURBING'

Fosdick Calls It 'Disquieting'
Since It Incarnates Truth

The cross of Christ has been "the most disturbing factor in the Christian faith," the Rev. Dr. Harry Emerson Fosdick declared yesterday morning in a sermon at the Riverside Church, 122d Street and Riverside Drive, of which he is pastor. He said that of all the founders of the world's great religions, only Jesus was slain by his foes.

"The cross has been the most disquieting factor in the Christian religion, for one thing, because it has incarnated a truth, as deep as life itself and unescapable as gravitation, that the sins of the guilty are taken out on the innocent," he asserted. "Says George Bernard Shaw, 'You must either share the guilt of this world or go to another planet.' Every sin of mine, therefore, is like putting poison into the public reservoir from which all the people drink."

Sub-Section

1. 1. 1. 1.
2. 2. 2. 2.
3. 3. 3. 3.
4. 4. 4. 4.
5. 5. 5. 5.
6. 6. 6. 6.
7. 7. 7. 7.
8. 8. 8. 8.
9. 9. 9. 9.
10. 10. 10. 10.
11. 11. 11. 11.
12. 12. 12. 12.
13. 13. 13. 13.
14. 14. 14. 14.
15. 15. 15. 15.
16. 16. 16. 16.
17. 17. 17. 17.
18. 18. 18. 18.
19. 19. 19. 19.
20. 20. 20. 20.

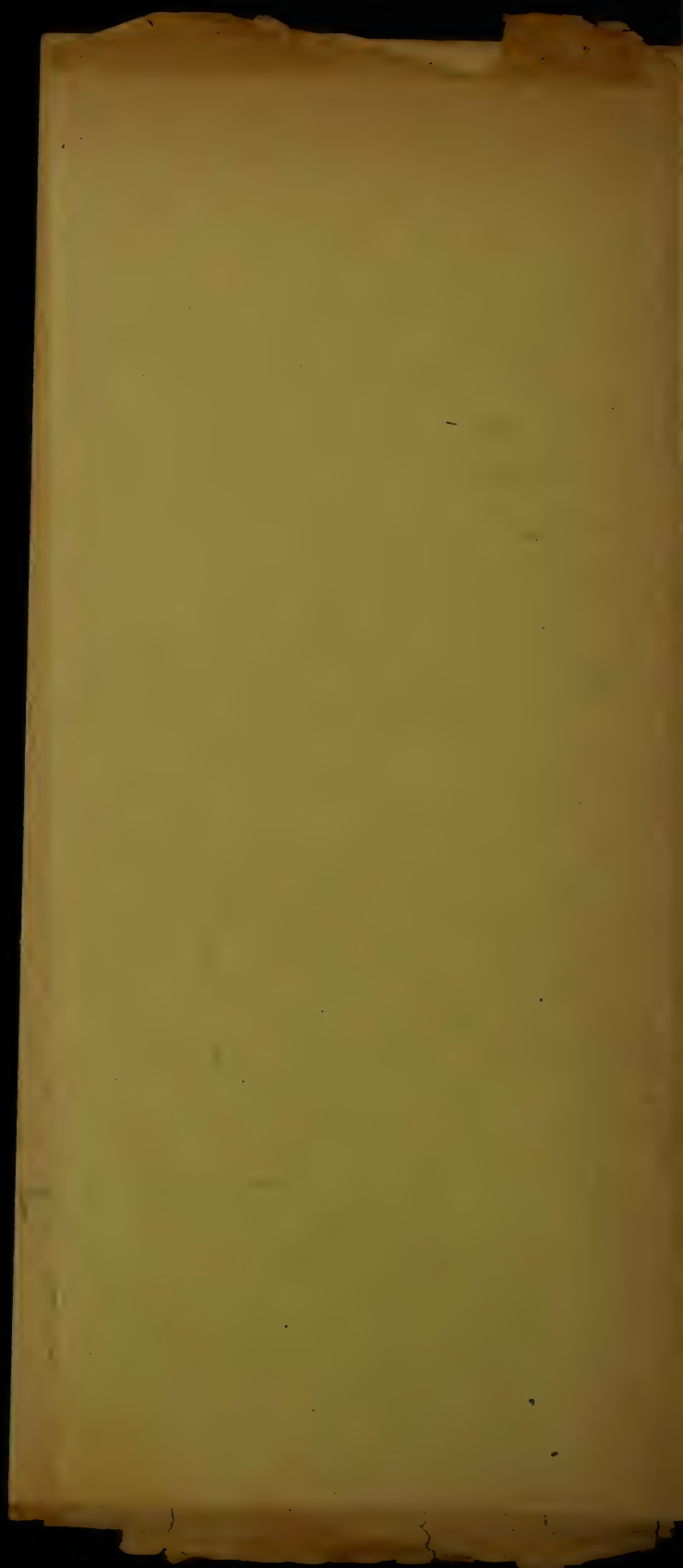
the history of the
city of New York
from 1624 to 1898
by John B. Henshaw
and
John B. Henshaw
and
John B. Henshaw

...in my mind
...after I helped the
...long, sometimes in
...suffering than myself.
Then K. came to me
with stories of sympathy & the
revulsion of some beauty
... That was my opportunity
by my work for K. & for
Negro children. I didn't
... it says feel like
... to me. I found that
I attained unity.

From then I believe that
the way to get out of the
house of ... & ...
... into the ...
... with ...
... A.T.S.C. is very
important.

That explains my reaction
toward Harvard, because I gave
me (or I thought it gave me)
the ambivalence that caused
my denial. Really I had
found & played on my weakness.
So now I can drop my
resentment and it

My later experience with the pro-
jection of my inner conflict with the
complexity. I'm to make me return
to the state of my childhood father.
... on a much wider
... level.



Quote from Graham Wallas

"Mental Training and the World Crisis" is essay in his "Men and Ideas" ed by his son, London, Allen & Unwin, 1940 p. 192. [Referring to H. Poincaré's "Science &

~~"If you watch your own decision to act in any particular crisis, you will find that the struggle is really over."~~ Method" and his description of how by subconscious thought he hit on certain mathematical solutions in a period of rest following a period of work on the problem]. "He says that he has found, by taking all the right solutions, and the comparatively few wrong ones, that have come to him in this way, that they have the same quality of appealing to that aesthetic emotion which he calls the feeling of elegance. He says, 'It may appear surprising that sensibility (emotion) should be introduced in connection with mathematical demonstrations which it would seem can only interest the intellect. But not if we bear in mind the feeling of mathematical beauty and the harmony of numbers and forms and geometrical elegance. It is a real aesthetic feeling that all mathematicians recognize, and this is truly sensibility.'

221
The process of thought has always been in human life part of the process of action. It is a part little developed in the history of the pre-human races, and developed very often as a sort of addition to the more automatic processes of the lower nerve centres, but it has always been developed as a way of guiding action. If you watch your own decision to act in any particular case, you will find that the struggle is really one between two competing conceptions of action, one of which in the end acquires more vividness and force, while the other fades slowly away. [cf ideas of James and we will and identification of the self with the pattern chosen. Now a case of the plan rising taking possession of us by the charm or power of its pattern. R. S. J. I also related to the book on intelligence and will. Intelligence forms the various competing patterns. R. S. J.] And you will find that what enables the subconscious mind to pick out some particular decision as being what we call the right decision, is, as Poincaré says, some emotional impulse. The emotion may be beauty; it may be the love of one's fellow

ness; it may be the craftsman's sense of efficiency; it may be the sense of humor. I have at home a set of caricatures, published during the war, taken from the Munich

comic paper *Simplicissimus*; and it is astonishing how the artists, who were guided only by their sense of humor, there gave a plain and sensible account of the German Emperor towards the end of the period before the war. The subconscious process of gathering new thoughts leads not only towards beauty and happiness, but towards that quality which one can describe but perhaps not define as truth.

[My note that Einstein plays his violin to help him solve mathematical problems. Perhaps religious emotion induced by his daily prayers helps Gandhi to solve his problems. ~~I say~~ after I think the concept of my pamphlet on Spinning as a Discipline for N.Y. came just after listening to Matheson on the gramophone at C.H. ~~I~~ after working long & carefully on an intellectual problem, ^{during rest} I deliberately subject myself to stimulus of various kinds of emotion. Listen to a ~~radio~~ ^{ring or play} great music, go to

churches, meditate devotionally, read a moving story, read some dramas or look at funny pictures, see a stirring play, read some great poetry, or maybe do some elegant mathematical problem, see some lovely scenery or distant mountains ^{or great art}, get some emotional & function of insignificance?)

sense of pattern or signs (insignificance and relationships in actions). ¶ Relate all this to Duria and the problems of the will. Also to the problems of persuasion and discipline. Present the opponent with several ^{dis} patterns of action including that at the status quo. Then try to induce in him in relation to the pattern you want chosen, a strong emotion, by means of music, drama, religion, sense of craftsmanship, humor, or what not. Is this the reason why voluntary suffering is effective, to arouse sensations of pity and of sympathy & human unity? Is that the only kind of emotion a despised ~~opposed~~ person or group can arouse in their violent foe? No. Can we admiration for courage, respect for efficiency etc. ¶ This means ~~choosing~~ specific deliberate relationships between periods of thought, &

conscious effort, collecting and
tentatively relating elements, and emotions and
rest (release).

Relate this to my flows of thought on trains.
a change, relief of responsibility, rest.

Notes from A.N. Whitehead - Adventures of
Ideas

pp 30-31 "Religion lends a driving force to phil-
osophy. But in its turn, Speculative phil-
osophy guards our higher intuitions from
base allures by its suggestions of ultim-
ate meanings, disengaged from the facts
of current modes of behaviour.

"The history of ideas is a history of mis-
takes. But through all mistakes it is
also the history of the gradual purification
of conduct. When there is progress in
the development of favourable order, we
find conduct purified from vices into

civilization by the increasing agency of
them consciously entertained. In this
way Plato is justified in his saying,
the creation of the world - that is to
say, the world of civilized order - is
the victory of persuasion over force."

p. 53. "Plato conceived the notion of the
ideal relations between men based upon
a conception of the intrinsic possibilities
of human character. When
this idea enters into human consciousness
in every variety of specialization.
It forms alliances with allied notions
generated by religion. ... At times
it lies down. But it ever rises.
It is eternal, and it is also a
idea. Force is ever against it.
The victory is the victory of per-
suasion over force. The force is the

other part of what the antecedent volume of the world is fast contains. The idea is a prophecy which promises its own fulfillment. ---

105. "The creation of the world - said Plato - is the victory of persuasion over force. The worth of men counts in their liability to persuasion. They can persuade and can be persuaded by the disclosure of alternatives, the better and the worse. Civilization is the maintenance of social order, by its own inherent persuasiveness as embodying the noble alternative. The source to force, however, unavoidable, is a disclosure of the failure of civilization, either in the general society or in a segment of individual. There is a live civilization there is always an element of unrest. For

251
sensitiveness to ideas means curiosity,
adventure, change. Civilized order
unrives on its merits, and is
transformed by its power of recog-
nizing its imperfections.

How the universe

p. 87. "In as far as the area of reasonable
permission widens, an environment
has been provided within which the
higher mental activities and the
nobler feelings can find their use and
enjoyment. But with the growth
of intellect the range of necessity dim-
inishes. Some command over nature
has been attained. Thus a wide-
spread ~~of that~~ reliance on permission produces
its reward in the shape of an upward
evolution. At least, it produces
conditions favourable to such an

upward trend. " { This whole Chapter V
is called "From Force to Y renance".

It ends on pp 108-109 --

" Thirdly, the compulsory dominion
of man over man has a double sig-
nificance. It has a benign effect
in far as it secures the coordina-
tion of behaviour necessary for
social welfare. But it is fatal to
extend this dominion beyond the
barest limits necessary for this
coordination. The progressive societies
are those which most skilfully
have limited themselves to the fourth
factor which is the way of persistence.
Amidst all the activities of mankind
there are those which ^{chiefly} have promoted
this last factor in human life. They
are family affections around in sex

relations and in the nature of children,
intellectual curiosity leading to en-
joyment in the exchange of ideas,
and - as soon as large-scale societies
arise - the practice of Commerce. But
beyond these special activities a
greater bond of sympathy has arisen.
This bond is the growth of re-
verence for that power in nature of
which nature harbours ideal
ends, and produces individual
beings capable of conscious dis-
crimination of such ends. This
reverence is the foundation of the
respect for man as man. It
thereby secures that liberty of thought
and action, required for the
upward adventure of life on this
Earth."

p. 213. "The first phase is constituted by Plato's publication of his final conviction, towards the end of his life, that the divine element in the world is to be conceived as a persuasive agency and not as a coercive agency. ~~This~~ [of the Sophist and the Timaeus] This doctrine should be looked upon as one of the greatest intellectual discoveries in the history of religion. The alternative doctrine, prevalent then and now, sees ~~in~~ rather in the many gods or in the one God, the final coercive forces welding the Universe.

p. 214 ... "I need not elaborate. For there is ~~no~~ doubt that the power of Christianity lies

p. 214 ... "The essence of Christianity is the

appeal to the life of Christ as a
revelation of the nature of God and of
his agency in the world. The record
is fragmentary, inconsistent and un-
certain. It is not necessary for me
to express any opinion as to the
proper reconstruction of the most likely
tale of historic fact. Such a pro-
cedure would be useless, without
value, and entirely out of place in
this book. But there can be no
doubt as to what elements in the
record have evoked a response from
all that is best in human
nature. The Mother, the child,
and the lowly man: the lowly man,
humble and self-forgotten, with
his message of peace, love, and
sympathy: the suffering, the agony,

the tender words as life ebbed, the final despair: and the whole with the authority of supreme victory.

I need not elaborate. Can there be any doubt that the power of Christianity lies in its revelation in act, of that which Plato discerned in theory?

Trans. by R. G. Bury

The Timaeus of Plato, (Loeb Classics
ed. vol VII. ^{Section 48A} p 109. (less than 1/2 way)

--- "For, in truth, this Cosmos in its origin was generated as a compound, from the combination of Necessity and Reason. And inasmuch as Reason was controlling Necessity by persuading her to conduct to the best and the most just of the things coming into existence, thus and thereby it came

about, through necessity yielding to
intelligent persuasion, that this
universe of ours was being in this
wise constructed at the begin-
ning.

Quotes from Robert Hunter -
"Revolution, Why, How, When?" -
New York, Harcourt - Bros., 1940.

p. 153. --- "Had not Marx said that
physical force would be the midwife of
the new social order? The Spartacists
and Bolsheviks remembered that,
but they forgot the retort Marx
had made to one of his opponents
in tactics who had said to him:
'If force is the midwife of the new
social order, why should we

rather with other methods?' whereupon Marx answered: 'why if that were so, all I should have to do if I wanted a child would be to employ a midwife.' It is a pity that he did not instruct his impassioned followers that parents cannot decide according to their 'liking' the kind of a child that will be born. [R.R.G. also it is worth noting that with a completely healthy woman, as among the Tibetans, a midwife is not essential for the safe delivery of a baby.] -----

p. 187. ~~But~~ "To a student of history and human behavior the experience of the Bolsheviks in Russia is most illuminating. A small group of zealots may make a revolution; install themselves in the palace of the czars, and

rule the people by every force at their command; but there are certain instincts, habits and desires which they cannot eradicate from the mind of the worker, the most tenacious being the love of family and of home, the desire to own property and to enjoy as he likes the reward of his labor.

Tremendous efforts have been made by socialists and communists to convince the workers that they will receive larger rewards if they will all cooperate to produce wealth, pass it on to the State and take from 'the full product of their toil' returned to them. They won't believe it. They are often persuaded to believe that it is to their

advantage to have the State confiscate the property of the rich, but nowhere has anyone been able to make them think that they themselves would be benefitted if their own small possessions ~~would~~ were taken." - - - -

p. 189. --- "The process of production requires the laying out of capital long before, in some cases many years before any returns can be expected from the investment. No intelligent man of business will take such long risks with his savings or borrowed money when conditions are unsettled, and even the most venturesome are fearful of what lies ahead. Without confidence in the future, without trust in the government, without faith in the courts, and without

some assurance that the cause of the
game will not be changed, capital
will not seek investment. 'Nothing
so cement, and holds together in
union all parts of ^a society as faith
or credit', wrote Cicero at the
time the Roman Republic was destroying
both. No statesman before or since
Cicero has pointed out so clearly as he
did, at the moment of their occurrence,
the causes of the nation's ruin. ---

p. 414. [The 1903 conference of Russian Revolution-
ary Socialist & Social Democratic
parties] --- "Later they were torn
apart by a bitter conflict over the
revolutionary tactics proposed by Lenin,
who maintained that it was preposter-
ous to believe that the masses could
be converted to socialism, or that

their active support was required in a revolution. The only imperative was the organization of compact, fighting units of recently chosen professionals working under the direction of a completely trustworthy generalissimo. . . .

p. 238. "Mussolini did not use any of the miles of the Greek T grant to attract a following. As he was not in power, he could not bribe the people with their own money. He did not offer them land, factories, or the property of the rich. He did not flatter or beguile them. On the contrary he often berated and insulted them. On one occasion he said: 'I do not tell you, O people, that you are as gods. As I love you truly, so I should say to you that you are dirty, you must arise and cleanse yourselves; you are ignorant,

therefore sit yourselves to gain instruction.

--- Heavy hands are not enough to
prove a man capable of guiding a State.

--- You can make a revolution in
twenty-four hours, but you cannot in
that time create a new social order
for a nation which is part of a world
order.

"There are not the words of a dema-
gogue and in fact Lumsden had
at this time no connection with the
corrupt and unprincipled politicians of
his country. He had no patronage
to distribute. He was not in

Parliament and even held himself
aloof from membership in organiza-
tions which might have helped him.
He used none of the tricks which dema-
gogues in his own and other times

employed to attract the masses. He had
 been one of the most intelligent and
 well-informed leaders in the powerful
 socialist movement. He renounced from it
 and poured upon it torrents of rage and
 contempt. With his own refinements
 he employed the methods - techniques
 and shock troops - of the Bolsheviks but
 narrowed their appeals to the mercenary
 and rapacious instincts of the masses.
 He never at any time promised them
 the abundant life. Work, order and
 peace between capital and labor
 were the main points in his pro-
 gram for a united Italy. He was
 not in a position to offer bread and cir-
 cuses, and in fact such were not in
 his line.

--- "Mussolini, as a student of

history, knew that disorder is the most dangerous enemy of democracy."

244-5 "It is interesting to observe that
Mussolini at the most critical moment
of his life offered no bribes or per-
sues. Economic expansion, discipline
and national glory were his slogans.
No other dictator had ever Congressed
a nation with a program like that.
He asked the army to remain neutral
and assured the civil servants,
capitalists and workers that they
had nothing to fear, but he
did not plead for their support.
The only group attacked were the
'unhealthy and mentally deficient
politicians'. Interesting also is the
ingenious ~~analysis~~ of the crises which made

it possible for Mussolini to gain his
recruits: widespread unemployment after
the war; inflation which forced up the
cost of living; deflation and depression
which again threw multitudes out of
work. A prolonged epidemic of strikes
paralyzed industry, and fear of the revolu-
tionary matters and roundabout incompetents
in control of the government so completely
disrupted the capitalist system as to
make dictatorship the only alternative to
civil war.

188. "The Fascists had accomplished their
task with little or no violence against
the State, although they were prepared to
use it in case of need. ~~fact~~... 'Revolution
will be accomplished,' said Mussolini before
his march on Rome, 'with the army,
not against the army, with arms, not

without them; with trained forces,
 not with undisciplined mobs called
 together in the streets.' ---- Musolini
 began his fingers as soon as he came to
 power and every man or organization
 threatening in any manner to be a
 source of danger was purged out.

p. 288. "Here are four well-known Trilogies

Charles I.	The Commonwealth; Civil war; inflation; Cromwell (eleven years)	Charles II
Louis XVI	The Republic; inflation; Tyranny; civil war; Robespierre (seven years)	Napoleon I
The Czar	The Republic; inflation; Heremsky (eight months)	Lenin
The Kaiser	The Republic; inflation; civil war (Fifteen years)	Hitler

by socialist economists

p. 301-02 [Method used to undermine the capitalist system of production and cause grave social disruption]

"(1) Taxation, (2) the Abolition of Debts, (3) Devaluation, (4) Inflation, and (5) Outright Confiscation."

Taxation. In another chapter we have dealt with the revolutions which follow wars. The prime movers in these ~~upheavals~~ upheavals are those who are asked to pay the bill. The cost of war is always paid — paid even when all debts are repudiated — and the classes which are victimized are in the forefront of the rebellion.

p. 327. "Sudden and pronounced changes in the

[See next note book for rest of this quotation]

Borden

"Public Speaking as Socratic Dialogue" by Prof.
Richard C. Borden. (A Dale Carnegie class book)

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SPCK - London
a mystical theology. ~~Harvard~~ 1939

"Man's Estate" by Alfred W. Bingham. 1939

"The Emergence of Man" by Gerald Heard. 1938

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by A.K. Coomaraswamy. "Twice a Year" - Fall-
Winter 1939. New City

Books

Index

The dance pp 149-150, 163-

Errors of Soviet system 132, 134, 137

Tools 156 sq.

Education 1-9

Mind 1-9

money 10, 184

science "

civilization 15-25

permanism 25, 53, 170

meditation 36-42, 50, 106, 1

Sadhana 48, 50, 106, 129, 130, 166,

integration 131, 132-146,

materialism - 131

Will, emotion, habit 167

Unity 166

integration 131

order 187 -

sentiments 187-187.

Training 187-187, 187,

